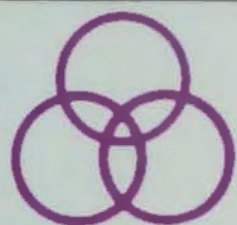



a guide to...



MODERN  
VERSIONS  
OF THE NEW  
TESTAMENT

**HERBERT  
DENNETT**



## **A GUIDE TO MODERN VERSIONS OF THE NEW TESTAMENT**

*by Herbert Dennett*

In a day when the number of English language translations of the Bible is being multiplied, the average Christian becomes confused. Why the many versions? Which translation is the most reliable? A book like this is greatly needed to answer questions and dispel doubts.

Mr. Dennett has presented a clear description and balanced assessment of nearly forty New Testament translations to make this book a valuable asset for the busy pastor, student and layman. All types of versions are dealt with, literal, paraphrased, simplified and amplified, as well as those with a particular doctrinal bias. The author includes hundreds of examples of the style of language and the form of rendering in the various translations. Written for use either as a textbook or a handy reference, *A Guide to Modern Versions of the New Testament* serves as a valuable source of information.

In his introductory pages the author discusses the meaning of "version," describes the five main types, and briefly treats translation problems and the history of translations.

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*(Continued from front flap)*

The main body of the book is taken up with short descriptions and unbiased evaluations of specific translations of the New Testament. Each translation is dealt with in a separate section with a summary of its editions, the method of arrangement, the order of the books, the presentation of Old Testament quotations, and other relevant features to guide the reader.

There is a section on understanding the background of New Testament times and how this has affected the writing and idiom of the Scriptures. A final section deals with concordances and special editions of the Bible as distinct from translations. There are two indexes: one of all the versions described and another of Bible references used as examples in the discussion.

The author points out that there is no best translation of the New Testament. The student of the Bible must be prepared to compare different translations in order to understand to the fullest the true meaning of the Greek. He recommends a fairly literal version, a colloquial modern-speech translation, and a version which adheres closely to the grammar of the original.

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Merrill F. Unger, Ph.D., Th.D., is Professor of Old Testament at Dallas Theological Seminary. He has written major works on biblical archaeology and has just completed a companion to his dictionary, *Unger's Bible Handbook*, another Moody Press publication.



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‘Lord, to whom shall we go? Thou  
hast the words of eternal life.’

John 6, 68.



A GUIDE TO  
MODERN VERSIONS  
*of the*  
NEW TESTAMENT





A GUIDE TO  
MODERN VERSIONS  
*of the*  
NEW TESTAMENT

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*How to Understand and Use Them*

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*By*  
HERBERT DENNETT



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## FOREWORD

Much of this book on Versions of the New Testament in English is plainly factual, though it attempts to give some assessment of the value of each version both to the general reader and to the student.

If that were all it accomplished, then its final value would be limited indeed, but behind the presentation of this array of facts and assessments is the desire to demonstrate from a fresh angle the wonderful character of the living Word of God. Here in the original Scriptures is something so far above human attainment that a fully adequate translation is well-nigh impossible of achievement. Not one but several versions are needed to bring out anything of the fullness of the simplest New Testament narrative.

When all the heat and dust of controversy as to the 'mechanics' of inspiration have subsided, and when the quibblings of the critics as to who wrote what are forgotten, the Scriptures will remain the unchanging record of God communicating to His creatures, of Christ revealing Himself to His church.

If this work can, under God, kindle some added interest in the careful study of the Scriptures, and the desire to know more accurately what is written therein, then its purpose will be amply fulfilled.

HERBERT DENNETT

## HOW TO USE THIS BOOK

There are two ways in which you can use this Book on Versions of the New Testament in English.

### 1. *Simply as a Book of Reference*

If you want to know what a particular version of the New Testament is like, whether it is literal or colloquial, if it has any special slant or bias, then turn to the appropriate page and you will find a detailed assessment of the version. There will also be a Summary of Information on the way the version presents the text.

### 2. *As a textbook on English versions generally*

If you are interested in the whole subject of Bible translation work, then you will do well to read the introductory sections of the book carefully. You will find each point there raised illustrated in the descriptions and assessments of the various versions which are later described.

## WHAT IS THE ANSWER?

On page three of this book it is said that there is not 'one best version' of the New Testament. It is true to say that no single version can adequately convey to the modern reader the full sense that the original conveyed to its first readers.

This is no reflection on the skill of the many who have made a translation of the Scriptures, for the same limitation applies to secular translations, and indeed to translations of Christian material other than the Scriptures. Bunyan's *Pilgrim's Progress*, for instance, has been translated into a number of other languages, but it is impossible to convey to the foreign reader the special atmosphere and appeal of the English original, which in part at least, is linked with Bunyan's quaint diction.

So it is with the Scriptures. Paul in particular frequently makes a play on words in the Greek, but it is seldom possible to carry this feature over in a translation. What then is the answer? How can the student, or the general reader best gather the fullest sense of what God has really said in His Word?

The problem is similar to that of the printer who wishes to reproduce a picture in full colour. He must make at least three separate printings—yellow, red and blue. These will blend together to give something like the colouring of the original, whereas one printing by itself, though it gives the full outline of the picture, is dull and untrue to life.

The student who is prepared to compare different translations one with another can get a reasonably clear impression of the sharpness and vitality of the original New Testament by using one each of the following types of versions.

## *Guide to Modern Versions*

1. A fairly literal version such as Darby's, to get an idea of the style and form of the original text.
2. A colloquial modern-speech version such as that of J. B. Phillips, which presents ideas rather than bare words.
3. A version which gives particular attention to the grammatical precisions of the original, and seeks to carry them over into the English text. C. B. Williams' version is an example.

For reading in public there is still much to recommend the English Revised Version of 1881, or better still, the *New American Standard Version* published in 1963. Both of these versions retain something of the accustomed style of the Authorized Version, but are more accurate in hundreds of places.

For private reading, as distinct from detailed study, either of the two above versions could well be supplemented by the Revised Standard or the New English Bible.

It is unwise to read nothing but a single version, and there is great gain in comparing the readings of even two versions. It is a hopeful sign that an increasing number of the Christian public are prepared to do this.

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## INTRODUCTION

The New Testament was originally written in Greek, not the highly polished language of the classical writers, but in a kind of common Greek, which was hammered out by the soldiers of Alexander the Great from the various dialects spoken among them. This simpler kind of Greek was used by travelling merchants throughout the ancient world, and in New Testament times it had spread among literate people from Britain to Egypt, from Spain to Armenia.

Thus when the early copies of the Greek New Testament began to circulate, there were people in every part of the Roman Empire able to read them. As the Gospel spread farther afield, however, and more local churches were established, there came an increasing demand for copies of the Word of God in other national and local languages. So the first translations or versions came to be made.

Many persons or groups of persons have now made a translation of the Greek New Testament into English, and each such work is known as a 'version'. The purpose of this book is to examine the more common of such versions in some detail.

It is important to note that the word 'inspiration' refers only to the Scriptures as originally written—in Greek as far as the New Testament is concerned. No translation or version, however carefully executed, can claim to be inspired in this sense, not even the revered English Authorized Version. When Paul writes of the 'Scripture . . . given by inspiration of God' (2 Tim. 3, 16) he is referring to the Hebrew Old Testament in its original form. Similarly Peter in his Second Epistle (3, 15–16) refers to the original writings of Paul in Greek. When the terms 'original' or

'original text' are used in this book, they always refer to the Greek Text in which the New Testament was first written.

This book is concerned with the various *translations* of the Greek New Testament into English; it is not concerned with *interpretation*. The distinction is important. Any competent Greek scholar could make a reasonable English translation of many parts of the New Testament, even if he did not understand their full import. This was just the position of the Ethiopian Eunuch in Acts 8, 27-39. He well knew the ordinary meaning of the words he was reading—almost certainly the Greek translation (Septuagint version) of what we now call Isaiah, chapter 53. What he could not grasp was the application of the words to Christ. When the Holy Spirit, through Philip, explained the Scripture to him all was clear. Thus however good an English translation of the New Testament may be, the reader can understand its spiritual teaching only by the enabling and guidance of the Holy Spirit.

The line between simple translation of the text and interpretation of its meaning is a very thin one, and a number of versions have in varying degrees strayed over that line. Many examples of the way in which translators have usurped the functions of expositors will be found in this book.

Then there is the practical side of the problem from the reader's point of view to be considered. There are so many different English versions of the New Testament available today that many people, including teachers and class leaders, find it difficult to know which one to recommend, or even to use for their own studies. The enormous sales of some of the newer versions show what a number of people are interested in this matter of Bible translation. On the other hand there are those, perhaps equal in number, who continue to use the 350-year-old Authorized Version, and seldom if ever look at any other.

It is sometimes said that the multiplicity of translations in circulation is unsettling, and people do not know what to

believe. This makes it all the more important for those who love the Bible to get a clear idea of the problems which lie behind its translation. It will often be asked: 'Which is the best version to use?' It is impossible to give a simple answer to this question. It is rather like asking which is the best place to go for a holiday; the answer depends on what you want. So with versions of the New Testament; there are different types intended for different purposes. There are in fact four main kinds of versions, and it is important that the student or teacher should know the general characteristics of each of them.

### *1. Literal or Word-for-word Versions*

It is commonly thought that to do translation work the only requirements are some knowledge of the grammar of the language from which the translation is to be made, plus a good bi-lingual dictionary. This is very far from being true. Quite apart from the difficulty of finding words that are really equivalent in the two languages, differences of idiom, sentence construction and word order make a word-for-word translation useless, as the following example will show:

Which and us figure now saves baptism not of-flesh putting-away of filth but conscience of-good answer toward God.

This is a rough word-for-word rendering of 1 Peter 3, 21. The words indeed are English, but the sentence conveys scarcely any meaning at all. Naturally the so-called 'literal' versions do not go quite as far as this, but they do try within limits to imitate the style and often the word order of the Greek. As a result translations of this type are generally at the best stiff and formal in their language, and at the worst almost unintelligible if read in public. What these versions are trying to do is to transport the modern reader back to New Testament times by adopting modes of speaking and patterns of thought of that distant day. Such attempts are rarely successful.

The chief British versions of this type are those of Darby (1871—page 38), Young (1862—page 34), Rotherham (1872—page 37). To a less extent the Authorized and Revised Versions may be classed as literal, though their language is so familiar to many readers that their frequent Eastern turns of speech are passed over unnoticed. The less known Letchworth version (1948—page 40) is also of this type. Several American versions, though not consistently literal, do in places give a close rendering of the original forms often at the expense of English idiom.

In general those whose policy it is to translate literally tend to use an older form of English, as in the Authorized and Revised versions, whereas the 'modern speech' versions described below are far from being literal.

## *2. Colloquial or Idiomatic Versions*

Translators of the New Testament into current English adopt a policy the very opposite of those who translate literally. They try to imagine a present-day reporter recording the substance of the New Testament first-hand for his readers, or alternatively that the authors of the New Testament were writing in modern English.

Such a policy raises difficulties. In a number of places in the New Testament there is some measure of uncertainty about the exact meaning of the Greek text; there may even be designed ambiguity. The literal translator can often preserve such uncertainties at the expense of his English idiom, but not so the modern-speech and idiomatic translator. He must come down on one side or the other, and so take upon himself, in part at least, the work of interpreter as well as that of translator. Evidence of this is seen in passages where the rendering differs widely in various versions. Colossians 2, 15 is an example.

Another problem arises from the fact that English is not a static language—it is constantly changing. C. H. Rieu in the Introduction to his translation of *Acts* refers to the dangers of

the slang phrase and chatty style in some of the more colloquial modern versions.

From the above it will be inferred that the modern-speech versions vary in the degree in which they use colloquial language. The general tendency is for the earlier of such translations to be in good literary English, slightly on the formal side, though free from out-of-date terms. Among British versions the following are of this order: Ferrar Fenton (1895—page 41), Weymouth (1902—page 48), Moffatt (1913—page 50), Cunnington (1926—page 52), Arthur Way (1901—page 47), *The Book of Books* (1938—page 45), *The 20th Century New Testament* (1901—page 43). The two Roman Catholic versions published in Britain, though more recent, also come under this heading: Knox (1947—page 75), Lattey (one-volume edition 1947—page 73). The same may be said of the American version of Helen Montgomery (1924—page 86), and the Revised Standard Version (1946—page 93).

The more recent translations, both British and American, tend to be more colloquial, and occasionally even to verge on slang: Phillips (from 1948—page 53), *The New English Bible* (1961—page 65), Schonfield (1955—page 61), and from America: Goodspeed (1923—page 84), and Verkuyl (1945—page 91).

In their attempts to make the New Testament scene appear natural to modern readers some translators turn the names of coins, weights and measures, hours of the day, etc., into present-day equivalents—pounds, dollars, etc. This policy is unsatisfactory in relation to money matters owing to the continual process of inflation in the modern world. Equivalent values given in versions made but thirty or so years ago are thoroughly misleading today. In quite another direction one American translator attempts to be modern by speaking of the Ethiopian Eunuch as riding in his 'car'.

The whole policy of trying to present the Scriptures through modern eyes can give an entirely false impression of the

background against which the New Testament was written. The dirt and poverty of those days, the oppressive cruelty of the Roman occupation, the universal prevalence of slavery—all these things are foreign to our modern way of life in the West. This matter is so important in the understanding of the New Testament that it is treated more fully in a later chapter of this book under the title *Understanding the Past*. Some indication is also given as each version is discussed of the degree in which it succeeds in conveying a true impression of New Testament times.

### 3. *Versions in Simplified English*

Until quite recently the most important thing about the art of writing was the writer himself. He was taught the rules of grammar, how to choose his words, how to express himself. That was all to the good, but on the whole very little thought was given to the reader for whom the writing was intended. If he did not understand it properly that was unfortunate; it was his own fault. Today there has been an almost complete reversal of such ideas, for it is realized that if the reader does not understand what is written, then all the work is in vain. So the stress is now placed on what goes *in* rather than on what is sent *out*; it is the reader who really matters. This policy is being applied to both secular writing and to Bible-translation work. In both spheres there has been a deliberate swing to a simplified form of language. As a result of this policy a number of versions of the New Testament have been published in simpler than normal language.

The form of English used for these versions does not consist merely in the use of short and common words in place of longer and less familiar ones. A simplified sentence construction is also used; qualifying clauses are cut down to a minimum, and the length of sentences generally reduced. In the original Greek, and the Authorized Version which follows it closely in this respect, there are many very long sentences. Romans 1, 1-7 in



## Types of Versions

the Authorized Version is a single sentence of 126 words. Such a complicated sentence is not easy for a new literate or a semi-literate to grasp. A number of the modern-speech versions break this and similar sentences down into two or three shorter ones. The Simplified English translations go even further, and divide such passages into anything up to a dozen very short sentences.

One of the earliest Simple English versions is *The New Testament in Plain English* (1952—page 69). *The Basic English New Testament*, though it has its own special characteristics, is also in this class of translation (1941—page 71). Among American works are Norlie's *Simplified New Testament* (1961—page 96) and the translation of the Epistles by Dr. Frank Laubach (1956—page 104).

### 4. Expanded Translations

It frequently happens that a word in one language has a wider (or narrower) area of meaning than its nearest equivalent in another language. This is certainly so with New Testament Greek and English. Alternative English renderings of a word in the original are often found in the margin or in a footnote in many versions; the English Revised Version contains a great number. Some modern versions fill-out the meaning of a difficult word or expression by means of a paraphrase. Many examples of this device are quoted in this book.

In other versions, however, the several possible translations of a word are put side by side in the text of the English translation rather than in the margin or in the form of a paraphrase. Versions of this kind are said to be 'amplified' or 'expanded'. The two described in this book are both American: *The Amplified New Testament* (1958—page 98), and '*Wuest's Expanded Translation*' (from 1956—page 102).

Though some of the extra material found in versions of this type may help the reader to understand some difficult passages, there is ever a danger that the inexperienced student may accept

the explanatory renderings as having the same authority as the basic text itself.

*5. Versions with a Special Slant or Bias*

Most English versions of the New Testament are produced with the general Christian reader in view, but there are some which have a special bias, quite apart from the style of language used. The following are examples:

*Rotherham* (1872—page 37). Carries to excess the supposed variation of stress on words and phrases. Also has a decided doctrinal bias.

*Schonfield. The Authentic New Testament* (1955—page 61). Gives special attention to the character of the New Testament scene.

*Knox & Lattey* (see also pages 73–75). Roman Catholic doctrine specially evident in the Notes.

*Wand* (1946—page 59). Epistles only. High Church ritualistic bias.

*Panin* (1914—page 79). Obsessed with Bible Numerics.

*Torrey* (1933—page 89). Dedicated to the theory of the Aramaic original of the Gospels. Greek Scriptures are assumed to be only a translation.

*Concordant* (1919—page 81). Ultra-dispensational. Attempts to render each Greek word by the same English one throughout.

*New World* (1950—page 111). 'Jehovah Witness' cult. Denial of the Trinity and of Christ as truly God.

## METHODS OF ASSESSMENT

No two translations of the New Testament in English are the same apart from an occasional correspondence of short phrases and verses, but it would be both confusing and wearying to quote a vast range of contrasted renderings.

So in order to present a reasonable assessment of each translation, quotations and comments have been made for ease of comparison under a number of selected headings. A list of passages under each heading has been selected, and the rendering of every passage checked in each version mentioned in this book. This involved several thousand references, but for simplicity only those deviating from the sense of the original, and those which for some reason are specially interesting have been individually quoted. Here is a list of the main headings.

1. *The definite article.* Both Greek and English have a definite article ('the' in English), and in many passages the presence or absence of the article affects the sense in both languages. Sometimes the Authorized and other older versions omit the article when it should be there in the English translation, at others they wrongly insert it. This happens in Matthew 12, 41 in the Authorized Version: 'The men of Nineveh shall rise in judgment.' This really means that the whole male population of Nineveh will rise at some unspecified time to judge the hypocrites of Gospel days. The correct rendering is: 'Men of Nineveh shall stand up in the judgment': that is, Ninevites generally will be in a position to reproach the Scribes and Pharisees on the Judgment Day, for they repented at the preaching of Jonah.

The Revised Version properly has 'the virgin' in Matthew 1, 23, for the reference is to the particular virgin foretold by Isaiah, not just 'a Virgin' as the Authorized Version has it. Another example is in Matthew 13, 39: 'the reapers are angels'. This stresses the character of the reapers, they are angelic, not human, whereas 'the reapers are the angels' of older versions

suggests the entire angelic host. Here is a brief note of some other passages under this heading:

John 4, 27: 'They marvelled that He was speaking with a woman', that is with a woman at all, contrary to normal custom. 'With *the* woman' focuses attention on the Samaritan in particular, but that is not the point here.

John 18, 27: 'A cock crowed', not the particular cock. Acts 17, 23: 'An unknown god', the vagueness is deliberate. 1 Timothy 6, 10: 'The love of money is a root of all kinds of evil.' It is not the sole root, as the Authorized Version suggests.

2. *Accuracy of translation.* In the older versions there are many renderings of words and phrases which are inaccurate or even misleading. Matthew 6, 25 is an example: 'Take no thought for your life, what ye shall eat . . .' Strict obedience to this command would mean nothing in the larder for tomorrow, but this is not what the Scripture really says. The Revised Version makes it clear with 'Be not *anxious* for your life, what ye shall eat . . .', which is a very different thing. The 'candlestick' of Revelation 1, 12, etc., should be 'lampstand'; the 'conversation' of Philip-  
pians 3, 20 is 'citizenship'; the 'crowns' of Revelation 19, 12 are 'diadems', a number of which could be worn with ease, which is not so of crowns.

In several older versions the *second* Simon of Matthew 10, 4 is called 'the Canaanite', which wrongly suggests a connection with the land of Canaan. The parallel passage in Luke gives 'Zealot' which is nearer the point. This Simon had been a member of what would now be called a 'Resistance Group', acting against the Romans.

3. *Distinction between Synonyms.* A synonym is a word that means nearly (but not exactly) the same as another word. Sometimes the difference between two synonyms is slight, at others the distinction in the precise meaning is important. New Testament Greek contains many synonyms, and the degree in which a translation preserves the distinction between pairs or

groups of such allied words is a good test of its general accuracy.

The older English versions often fall seriously short in this direction. They generally fail, for instance, by using the single word 'temple' to represent two words in the original, one of which refers to the outer courts of the building, and the other to the inner sanctuary, to which the priests alone had right of access. In John 13, 10 the Revised Version rightly has 'He that is *bathed* needeth not save to *wash* his feet'. The Authorized Version ignores this distinction by using 'wash' in both places. The evil spirit in Acts 19, 15 acknowledges the vital distinction between the authority of the Lord and of Paul by saying, 'Jesus I know, and Paul I recognize', a distinction lost in the older versions.

John 21, 15-17 is an example of triple synonyms in a single passage: love and have affection for, feed and shepherd, know and perceive. Few but the most recent translations are careful to preserve all these distinctions. Among other passages used in this book as a check of accuracy are: 2 Timothy 3, 15 'from a babe' (not 'child'), Galatians 6, 2, 5 'burden' and 'load', Hebrews 9, 24-28 where the same word 'appear' in the older versions represents three distinct words in the original.

4. *Translating the tenses.* The earlier translations of the New Testament in English tend to ignore the finer precisions of the tenses of the Greek verb. This is particularly true of the tense which describes continued action whether it is in the present or in the past. Matthew 25, 8 in the Authorized Version reads 'our lamps are gone out'. What actually happened was that as the oil ran low in the lamps (or rather 'torches') of the foolish virgins, the wick smouldered and smoked for quite a time before the light finally failed. So the Revised Version well puts it 'our lamps *are going out*'. There is a similar situation in Luke 5, 6 in connection with the great catch of fishes: 'their nets were breaking', not 'their nets broke', as in older versions. The very next verse shows plainly that the nets did not give way suddenly, for

with the help of their partners the fishermen managed to drag aboard such a catch that the boats 'began to sink'. (The Authorized Version is correct here.)

Other examples of this action that went on the past are: Luke 14, 7 'were choosing the best seats', John 6, 18 'the sea was rising', Hebrews 11, 10 'kept looking for a city'. These passages do not describe a single act, but a series of acts or processes. There are hundreds of other examples of this 'imperfect tense' in the New Testament, and versions differ greatly in the degree to which they translate it accurately. In many places, though not in all, the Revised Version is more accurate than the Authorized. Some of the most recent versions of the New Testament attempt to reproduce still finer precisions of the Greek tenses, even to the point of violating the English idiom. Examples of this are noted as they occur.

5. *The Person of Christ.* The Lord Jesus is the Centre of all Scripture, and the New Testament is meaningless if He is not given the pre-eminent place that is His due. The way in which passages that specially touch on this point are translated gives a very good idea of the fidelity of a version. John 1, 1 is a key passage in this particular test. A version which reads 'The Word was a god' is at once suspect.

Philippians 2, 7, 'He emptied Himself,' is a simple translation of the profound statement in the original, better in fact than the Authorized Version, 'He made Himself of no reputation'. Hebrews 1, 3 'The impress of His substance' is a satisfactory rendering, whereas 'the emblem of His assumption' of another version at once raises questions as to the thinking of the translator. A glance at two or three of these vital passages will often reveal the bias of a version.

## TRANSLATION PROBLEMS

Only those who have had some experience of translation work know how very difficult it is to convey the exact sense of a passage in one language to the minds of readers in another language. The difficulties that a translator faces fall under three main headings.

1. *The meaning of the words.* It is seldom that a pair of words that are exactly equivalent can be found in any two languages. The area of meaning covered by the one will be wider (or narrower) than by the other (see page 7). For example, the Greek word 'pneuma' is used in the first part of John 3, 8 and there it means 'wind'. The English word 'pneumatic' is in fact derived from it. But the same Greek word also means 'spirit' and is so used at the end of the same verse, and in many other places in the New Testament. There is in consequence a play on words in the original of John 3 which it is impossible to reproduce in English, for there is no single word which covers both meanings.

Another example is found in the Greek word 'peirazo', which can mean to test, with a view to demonstrating the good, as in 2 Corinthians 13, 5: 'Examine yourselves, or put yourselves to the test.' But the same Greek word can also mean to tempt with a view to leading into evil as 1 Thessalonians 3, 5: 'lest by some means the tempter have tempted you'. The translator, therefore, must be at pains to see that the English word he uses in a given context conveys the correct sense of the original in that context.

There are many examples of the reverse position in the older versions where a single English word is made to do duty for two or even more Greek words. The words 'servant' and 'master' are notable examples. Each of them is used to represent half a dozen or more separate words in the original. It is often necessary to use two or more English words in order to indicate

precisely which Greek word is represented in a particular passage.

2. *Word order and sentence construction.* On page 3 an example is given of word-for-word translation which scarcely makes sense at all in English. There are countless other passages where the difference in word order is not so extreme, but where close adherence to the Greek order results in stiff and unnatural English. One version renders Mark 6, 35 'Uninhabited is the place', which is simply the order of the original. The Authorized Version rightly puts it 'This is a desert place'. An example of a different kind is found in Mark 4, 1 where both the Authorized and Revised Versions have 'sat in the sea'. This is exactly how the Greek reads, but clearly the sense is that the Lord sat in the boat which was on the sea.

There is always a danger that the grammatical forms of the Greek original may get through and result in what is called 'translator's English'. Such a style of language is unnatural and gives no pleasure to the reader.

3. *Idiomatic expressions.* In every language there are set phrases which have a meaning deeper than that which appears on the surface. These phrases are called idioms. 'When in Rome do as Rome does' is an English example. The phrase is *set*, because it is never put 'When in Paris . . .', and the meaning is deeper than the surface sense because the phrase means that one should adapt oneself to local circumstances everywhere, not only when in Rome.

The difficulty for the translator is that different languages have entirely different idioms to convey the identical idea. Germans, for instance say, 'When with wolves howl', to express the same idea of conforming with circumstances. There are many idiomatic expressions in New Testament Greek which sound strange to English ears. In the short Epistle to Philemon there are three references to 'bowels', for the Greeks regarded bowels as the seat of the emotions, particularly of compassion.



The English idiom is 'heart' as in 'kind-hearted'. It is, therefore, just as important to translate the idioms of one language into the idioms of another as it is to translate words.

When such problems as word equivalence, the rendering of idioms, etc., are applied to the task of Bible translating, the question at once arises, 'Which version is really faithful to the original?' The fact must be faced that no translation is or can be absolutely faithful to every shade of meaning of the original, and this is certainly true of the Authorized Version. It is important that this should be realized, for so many never think of this version as a translation at all.

It is not only in what might be called the 'difficult' parts of the New Testament, such as the Pauline Epistles that translation problems arise. They are encountered even in the apparently simple and straightforward Gospel narrative. An actual example of the queries and problems that arise in translation work will be more effective than long explanations. So here is a passage from the Authorized Version (Matt. 11, 2-6), which reads so naturally and easily for those well acquainted with that version.

'Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he, whosoever shall not be offended in me.'

A simple narrative in simple words; what more can be required? The answer is quite a lot. Apart from its antiquated diction, the above rendering fails to bring out the full sense of the original text on several counts. More recent versions attempt with varying success to convey to the English mind the same impression that the Greek made on the minds of the original readers. In order to show some of the problems which arise in

even such a simple passage, each phrase is first given in a fairly literal rendering. This is followed by a brief explanation of what must be done to produce a natural and idiomatic English translation.

*But the John, having heard in the prison*

In Greek the definite article 'the' often appears before personal names; in English it does not, so it must be omitted.

*the works of the Christ*

In the Gospels 'Christ' is not so much a personal name as a title, meaning the Messiah or Anointed One. Peter's great confession in Matthew 16, 16 (R.V.) '*Thou* art the Christ', meant that he believed the despised Jesus of Nazareth to be the long-awaited Messiah. So the 'the' should remain in this passage.

*having sent by his disciples*

The Authorized Version has 'two of his disciples'. This is a minor example of the unsatisfactory nature of the Greek text from which the 1611 version was translated. Here the variation is relatively unimportant, but in other places it may seriously affect the sense of the passage. This question of textual variation is dealt with fully in a later chapter in this book.

*said unto Him, 'Art THOU the coming one?'*

The word 'Thou' is stressed in the original, and this changes the balance of the whole sentence. Darby (page 40) and one or two other translators indicate such emphatic words by means of a special type, but most versions quite fail in this respect.

*or should we look out for a different one?*

There are two Greek words often rendered by 'other' or

'another' in the Authorized Version. One means another of the same kind, but here it is 'one of a *different* kind'. The Jews were expecting a Warrior-Messiah who should free them from the Roman yoke; someone very different from the carpenter's son of Nazareth. John the Baptist, thinking all this over in his dark prison, was worried and confused. All this lies behind this verbal distinction, which relatively few versions bring out.

*and answering the Jesus said unto them*

Many sentences in Greek begin with 'and' where it would not be used in English, so it should be omitted here, also of course 'the' before the name Jesus.

*going report ye to John what you are hearing and seeing*

Note the 'continuous tenses' are hearing, are seeing. The messengers from John had more than a passing glance at the Lord's mighty works—there were so many wonderful things to see.

*blind are seeing again, and lame are walking, lepers are being made clean, and deaf are hearing, and dead are being raised, and poor are being evangelized*

Not 'the blind', which would imply every blind person in the whole district, but those who personally came in touch with the Lord, so with the other classes of person who were blessed. The 'continuous' tenses, 'are seeing', 'are walking', etc., imply not only a stream of miraculous cures, but permanent ones too. The once lame go on walking, not just hobble a few steps. On the other hand the translator must guard against masking the miraculous, and giving an impression of a gradual cure, as if the blind got back their sight gradually, lepers were slowly getting better.

*and blessed is he that is not scandalized in me*

It is not easy to give the precise sense of the word here rendered 'scandalized'. The Authorized Version uses 'offended' here and in several other places, but this misses the point. Our English word 'scandalized' is in fact almost exactly the Greek word in roman letters, but it does not today carry the full force of the original. The English word can mean 'shocked', but the Greek also carries the sense of 'being tripped up', 'turned aside', 'find a hindrance in'. The Jews were not only shocked by the idea that Jesus of Nazareth should be the promised Messiah, it put them off the path of faith.

Here is a draft, drawn from several sources, designed to bring out as far as is possible in English the precisions of the original text of the above passage. Quotation marks, used in a number of recent versions, help to bring out the sense of the passage.

Now John, bound in prison, heard about the works of the Christ. So he sent by his disciples and said to Him: 'Are you the Coming One, or must we go on looking for one of a different kind?'

Jesus made this reply: 'When you return report to John the things you have been hearing and seeing. Blind people are receiving their sight, lame men are being made fully able to walk, lepers are cleansed, dead people raised, and poor people are hearing the Gospel. And happy is the man who is not repelled to the point of abandoning his faith in me.'

Some consideration of the above points should make self-appointed critics a little less hasty in their judgment of each new version in English of the New Testament as it appears.

## GENERAL INFORMATION ABOUT VERSIONS

At the end of the description and general assessment of each version dealt with in this book there is a summary headed 'General Information'. Translations differ in several ways, quite apart from the actual rendering of the text in English.

1. *Life of the version.* Versions vary greatly in the reception they have received from the public. The Authorized Version is now 350 years old, and countless editions of it have appeared. At the other extreme are versions of which a single edition only has appeared. Information on this point is given at the head of the Summary.

2. *Order of the Books in the New Testament.* Most versions follow the familiar order of Books—Gospels, Acts, Pauline Epistles, General Epistles, Revelation, and this policy makes for easy reference. Several of the newer versions, however, attempt to place Books in the order in which they are supposed to have been written, Mark and James sometimes coming first. This is not an altogether happy policy, for there is no complete agreement as to the exact chronological order of New Testament Books.

Some versions in addition to a General Introduction to the whole work, provide a separate introduction to each Book of the New Testament. Information on this point is given at this stage of the Summary.

3. *Presentation of the text.* The early Greek manuscripts of the New Testament were written entirely in small capital letters with no divisions between what we now call verses or even between words; neither was there punctuation as is used today.

Division into chapters and verses is a relatively late device to aid reference. Chapter division came first, and was the work of Stephen Langton in the 13th century. It was not always well

done and in places it breaks the sense of the narrative. Verse division came later about 1550.

There are three ways in which versions present the text:

1. In chapters and broken verses, as in the Authorized Version. Many of the older versions retain this form.
2. In paragraphs with verse numbering either at the side or in the text itself. This arrangement was adopted for the Revised Version in 1881, and many later versions follow its example.
3. In paragraphs with either no verse indication at all or only occasional. Some of the newer versions adopt this form, which gives a tidy appearance to the page, but makes reference difficult.

A note is included here of page, chapter or paragraph headings and captions which are used in some versions.

4. *Notes.* Footnotes or collected notes at the beginning and end of a translation may be of any or all of the following kinds, though some versions have none at all.

1. Alternative rendering of a word or phrase.
2. A note of a variant reading in the Greek.
3. A comment on a word or phrase, or explanation of a particular expression. Such notes sometimes go beyond the proper function of a translator, and are in fact an interpretation of the text.

5. *Old Testament quotations.* Some versions use a distinctive type for quotation from the Old Testament so that they may easily be picked out by eye; others indent the quoted words in the same type. A few versions use an older form of English, including the use of 'thee' and 'thou' for quotations, but not in the general text.

## *General Information about Versions*

6. *Direct speech.* In modern writing it is usual to indicate direct speech by quotation marks at the beginning and the end. Generally the recent versions of the New Testament do this, but the older versions do not. In a few places there is some doubt as to the point where the direct speech ends and the words of the author or narrator recommence. In such passages the translator must make an arbitrary decision in placing the marks.

7. *Emphatic words and phrases.* There are hundreds of passages in the New Testament in which the stress or emphasis on a particular word or phrase affects the balance of the entire sentence. An example of this is given on page 16. A few versions indicate emphasis by means of special type, others by using a paraphrase. Unfortunately the majority of English versions give no indication at all of emphasis even when it is clearly marked in the original.

8. *The Greek text used.* No translation of the New Testament can be better than the original on which it is based, so it is important to know what edition of the Greek text a translator has used. Most translators, but not all, give this information. This question of the reliability of the Greek text is discussed in some detail on page 118.

## ENGLISH VERSIONS FROM WYCLIFFE TO THE AUTHORIZED VERSION

Though the New Testament was originally written in Greek, various translations in Latin early came into use, culminating in the famous Vulgate of Jerome in the late 4th century. This great work has dominated the Roman Catholic church from that date to the present time.

During the Dark Ages which followed the break-up of the Roman Empire, the original text of the New Testament was almost lost sight of in Europe, and Latin became the universal language of the church. By the 14th century, however, people became dissatisfied with church services in a language which few could understand, and in this country they clamoured for a translation of the Bible in plain English.

A few parts of the Bible had been translated into Early English or Anglo-Saxon, a language which it is almost impossible to understand today without special study. Here is a sample of it.

Faeder ure thu the eart on heofenum  
Si thin nama gehalgod  
To becume thin rice. (Matt. 6, 9-10)

The curious 'thin rice' is our familiar 'thine' without the final letter, and a variant form of the German 'Reich' meaning kingdom.

The first version which could really be called English was made by John Wycliffe and his co-workers about 1380. Here is more familiar ground, for this homely and often forthright version is much easier to read today than the works of Chaucer, who lived about the same time as Wycliffe. Though the spelling



is strange, and Wycliffe uses a number of words which have since dropped out of use, the version is reasonably easy to understand:

‘But whanne Jhesus was come down fro the hil mych puple suede hym. And loo! a leprouse man cam and worschipide hym, and seide, Lord, if thou wolt, thou maist make me clene’. (Matt. 8, 1-2)

The only really strange word is ‘suede’, but this is simply the familiar ‘pursued’ without the prefix.

Wycliffe translated from Latin and not from the original Greek, so his work has no special value for its accuracy, but it is stimulating to read. The often quaint language makes the reader think afresh about the meaning of many a familiar passage. Here are a few examples:

‘Therfor I seie to you, that ye be not bisi to youre lijf, what ye schulen etc’. (Matt. 6, 25.)

‘Blessid ben mylde men’. (Matt. 5, 4.)

‘There was a riche man, and was clothid in purpur, and whit silk, and eete euery dai schynyngli’. (Luke 16, 19.)

‘And a womman that hadde a flux of blood twelue yeer, and hadde spendid al hir catel in leechis, and sche mighte not be curid of ony.’ (Luke 8, 43.)

Every copy of Wycliffe’s work was made by hand, and it was so highly valued that men would pay well even for the privilege of reading from it.

The next great figure who appears on the translation scene has rightly been called the Father of the English Bible. His name was William Tyndale, and his translation dates from about 1525. His was the first of the English translations which went back to the original Greek, and it was so well done that it forms the base of nearly every English version right up to the Revised of 1881.

There are passages such as John 10, 7-10 which, except for the spelling, were taken over almost without change into the

Authorized Version. Indeed, apart from a few obsolete words there is little in many passages of Tyndale's version which would puzzle anyone used to the Authorized Version, though there are some startling expressions such as 'When ye praye, bable not moche' (Matt. 6, 7). The following example shows how closely the Authorized Version follows Tyndale:

Blessed are the povre in sprete for theirs is the kyngdome of heven,  
Blessed are they that morne, for they shalbe conforted (Matt. 5,  
3-4).

Tyndale lived in a different world from that of Wycliffe, for printing from movable type had by his time come to Europe, and in spite of all the efforts of Henry VIII and his clerics, a flood of copies of this fine version poured into England. It was Tyndale who among other things devised the spelling 'Jehovah' to represent in English the Hebrew Covenant Name of God, and many modern versions have followed him in using it.

William Tyndale paid with his life for his devotion to the work of translating the Scriptures into the English tongue, but he had laid such a good foundation that it was many years before a better version appeared.

The 16th century was a time of great activity in Bible translation work, and quite a number of versions or adaptations of earlier versions appeared. The first was the work of Miles Coverdale in 1535. His was the first English Bible to be circulated by permission of the clerical authorities. Coverdale was an amazing man, for he later revised another version of the whole Bible, which was published in 1540, and known as the *Great Bible* on account of its large size.

During the reign of Queen Mary, when the Roman Catholics regained power for a time, many Protestants took refuge on the Continent, particularly in Switzerland. There they made their own translation of the Scriptures, which became known as the Geneva Bible. The New Testament was published in 1557.

This was a work of such excellent scholarship that it held its own for many years against all rivals, including for a time the Authorized Version itself. It was the first version to print each verse as a separate paragraph, and to put in italic type words not in the original text, but supplied to give the sense in English. Furthermore it was the first to be printed in modern Roman type; all previous versions being in the older 'Black Letter' or Old English type, which is so much more difficult to read.

Because of the strong Calvinistic tone of its footnotes, the Geneva Bible, though so popular with the common people, was not acceptable to the Anglican clergy, though they could not but admit that the quality of its work showed up the weakness of the Great Bible. The bishops, therefore, decided to produce a version of their own, in which they copied some features from the Geneva including its system of verse division. This *Bishops' Bible* appeared in 1568, and it was an improvement on all previous English versions except the Geneva, which it completely failed to supersede. Over a hundred editions of the Geneva version appeared up to the time of the publication of the Authorized Version in 1611 as compared with some twenty of the *Bishops' Bible*.

One other version should be mentioned at this point. The flood of Protestant versions over a period of about fifty years alarmed the English Catholics, and forced them into competition in the work of Bible translation. A Roman Catholic English New Testament was produced in France at Rheims. It was published in 1582. The translation was made from the Latin Vulgate, though with reference to the original Greek. The result was deplorable in many places as far as the style of English was concerned. The diction was highly latinized, as the following examples will show: 'supersubstantial bread' (Matt. 6, 11), 'al shall be docible of God' (John 6, 45), 'he was assumed' (Acts 1, 2), 'festival day of the Jewes, Scenopégia' (meaning the Feast of Tabernacles—John 7, 2).

The Romanist Ronald Knox, whose own very different version will be noted later, wrote a small book called *Englishing the Bible*. In it he tries to defend the Rheims version by contending that the language of the Authorized Version has become the idiom of modern English because 'the other lot won', that is the Protestants. This claim is inaccurate, for the whole feeling of the English language, both before and after the Authorized Version appeared, has been against a wholesale use of latinized forms. On the other hand, it must be noted that here and there the Rheims version is more accurate than the Authorized, as in Acts 12, 4, where it reads 'after the Pasche' (Passover) and the Authorized 'after Easter', a term totally unknown in New Testament times.

Such a translation as the Rheims could clearly have no appeal to English Protestants, but their own position in relation to versions of the New Testament was decidedly unsatisfactory, for they were divided into two camps. The Puritans had their Geneva Version and the Anglicans the *Bishops' Bible*. It would have been a disaster if this state of affairs had become permanent, but fortunately the difficulty was solved when James the First came to the throne.

## THE AUTHORIZED VERSION

The *Bishops' Bible* never captured the regard of the common people, and the Geneva version was the Bible of a party rather than of the nation. So in 1604 King James called a conference at Hampton Court to which both Puritan clergy and Anglican bishops were invited. Here the suggestion was made of a 'version to end all versions', as might be said today. The vital point about this proposal for a fresh version was that it should have no notes at all which suggested any interpretation of the text. This beyond all else is the secret of the centuries long popularity of

the Authorized Version, or as it is known in America, the King James Version.

Because so much affection and emotion has accumulated behind this great version, it is essential to get the work in a right perspective. The translation was the work of a committee of nearly sixty men, ranging from High Church prelates to Puritans. The names of some of them are uncertain. Among the rules laid down for their guidance was an over-riding one which basically affected the quality of the work. The *Bishops' Bible* was to be followed and as little altered as the original permitted. Many of what are now seen to be the shortcomings of the Authorized Version are due to the application of that rule.

The translators wrote a lengthy preface to their work, which unfortunately is printed in few Bibles today, with the curious result that many people who are almost fanatically prejudiced in favour of the version have never even seen it. This preface should not be confused with the fulsome Epistle Dedicatory to the 'High and Mighty Prince James', which by contrast is still found in so many editions of the Bible. In their Preface the translators anticipated the strongest of all arguments for the present-day replacement of their own work when they say: 'How shall men meditate in that which they cannot understand?' Throughout the Preface there is some uncompromising tilting against the Roman Catholic practice of holding to Latin, but the principle there raised is of increasing application to the Authorized Version itself after 350 years of change in the English language.

The long life of the version is rivalled only by that of the German version of Luther, but it should not be thought that the Authorized Version achieved its remarkable dominance without a struggle. For nearly fifty years it contended with the Geneva version before it began to draw ahead. It is on record that the Pilgrim Fathers refused to have the Authorized Version on the *Mayflower* at all. Had the Geneva version dispensed with its

heavily biased notes, it might well have been the accepted English version up to the present time.

The main weakness of the Authorized Version is due to no fault of its translators. The Greek text from which they worked was a poor one, the result of the editing of relatively few and late manuscripts which contained numerous errors and additions. Since 1611 manuscripts many centuries older have been brought to light, and it was particularly unfortunate that one of the three most valuable, the Alexandrine, arrived in England only some sixteen years after the publication of the Authorized Version.

Since then the process of textual criticism of the Greek text of the New Testament has proceeded with increasing intensity. The text generally used today as a basis of translation differs in very many places from that used by the translators of the Authorized Version. Though many of the variations are minor, others reveal serious corruption of the earlier text. See page 118 for a fuller treatment of this important subject.

The translators, however, did their best with the text available to them, for they were indeed masters of the English language. In some ways they were over successful in their quest for literary excellence. Though throughout their work they used an unusually high percentage of Saxon words, their translation has a magnificence and stateliness that does not give a true picture of the original Greek scriptures. The language used in the Authorized version was slightly old-fashioned and stilted even in 1611, and throughout it has a 'churchy' flavour which is absent from the original. The Greek New Testament was in fact a 'modern language' work, and it miraculously presented the most profound themes in the simplest language. It was not 'beautiful Greek' in the sense that the earlier classics were, and something is lost when it is rendered in beautiful English.

The shortcomings of the Authorized Version today, quite apart from those traceable to the use of a faulty Greek text, are of two distinct types:

## *The Authorized Version*

1. Those due to the deliberate policy of the translators.
2. Those due to the changes in the meanings of many English words since 1611, and the passing of certain forms of expression.

Under the first heading is the policy of 'deliberate variation', which the translators specifically defend in their Preface. In their zeal for an attractive style of English they used two or even more English words to represent a single word in the original in its various contexts. It is certainly impossible to maintain absolute concordance of translation as some recent versions unwisely attempt to do, for the areas of meaning of Greek and English words seldom exactly correspond. But the Authorized Version goes far beyond the restrictions imposed by such considerations, as the following example from 1 Corinthians 13 will show:

'. . . prophecies, they shall *fail*, . . . knowledge, it shall *vanish away*: . . . that which is in part shall be *done away*: . . . I *put away* childish things.'

The words in italics are all a translation of the same Greek verb. Clearly the apostle had some purpose in reiterating the key word of this passage. but this purpose is lost to the reader of the Authorized Version. As a result of this policy of variation many modern addresses and sermons are devoted to what should be the unnecessary task of explaining that the word 'a' here represents the same term in the original as does the word 'b' in such and such a passage, and even the word 'c' in another place.

The converse practice of using a single English word to render different Greek words in various passages is equally unfortunate. Reference has already been made on page 13 to the heavy duty the English words 'master' and 'servant' have to do. An example may be given of the double load carried by the word 'temple'. The Greek has one word for the Outer Temple and its Courts, and quite a different one for the Inner Sanctuary or Holy Place, to which the priests alone had right of entry. The Lord Jesus,

not being of the priestly tribe of Levi according to human birth, never entered this Sanctuary. But a reading of an accurate translation of Matthew 27, 5 reveals the startling fact that Judas Iscariot, a man of Judah, in his desperate remorse rushed into the Holy Place itself to throw the blood money at the feet of the astonished priests—a thing he would never have done in his sane senses.

It is a pity that the Authorized Version followed the example of the Geneva Bible in its presentation of the text in broken verses. This policy has led to the almost universal habit of 'reading round' in verses irrespective of sense and connection in the narrative. No one would dream of treating a secular work in this way, yet even today the Authorized Version is generally printed in this form.

Though the actual text of the Authorized Version has changed but little since 1611, most people would find it hard to read an early edition, both on account of the spelling, and because it was printed in heavy 'black letter' type. Even in roman type it looks strange:

'Moreouer, when yee fast, bee not as the hypocrites . . .  
Uerily, I say vnto you, they haue their reward . . .  
But lay vp for your selues treasures in heauen . . .  
Where theeeues doe not breake thorow, nor steale'. (Matt. 6)

There were some serious spelling and other errors in the 1611 editions. Most of them were later corrected, but one curious mis-spelling persists until today: 'strain *at* a gnat' (Matt. 23, 24). It should be 'strain *out* the gnat'—the one in the then well-known proverb. An example of a different kind is found in Revelation 1, 12 (and elsewhere) and is the result of following earlier versions rather than correctly rendering the Greek even then available. The term 'candlestick' entirely misses the point of the beautiful imagery John uses. The English word should be 'lampstand', for, unlike a candle, which is a self-contained source



of light, a lamp depends on a continuous supply of oil to maintain its light—a vivid picture of the dependence of the Christian on the Holy Spirit.

Under the second heading of shortcomings of the Authorized Version are those due to changes which have taken place in the English language since 1611. In some instances the proper meaning is quite lost to the modern reader. This has happened with three allied expressions: 'anon' (as in Mark 1, 30), 'by and by' (as in Luke 21, 9) and 'presently' (as in Matthew 26, 53). Each of these terms now carries a vague sense of some time in the near future, but they all originally meant 'at once'. They were a correct translation of the original terms in 1611, but not today. The most striking example of all is found in a word which has completely reversed its meaning, 'prevent' now means to hinder, but in 1 Thessalonians 4, 15 it was rightly used in 1611 to mean 'go before'. The allied French word 'prévenir' still has this meaning. The 'virtue' of Luke 6, 19 should now be rendered 'power'.

Professor C. J. Cadoux in *The Bible in its Ancient and English Versions* sums up the position of the Authorized Versions today in these words: 'it permanently keeps all who hear the Scriptures read avoidably misinformed as to what the Scriptures really say.'

## BETWEEN THE AUTHORIZED AND THE REVISED VERSIONS

Once the Authorized Version had overcome the rivalry of the Geneva Bible, it secured an ever increasing hold on the affections of the English people at large, but it did not fully satisfy the more studious Bible lovers in the years that followed its publication. Over a score of fresh versions of the English New Testament

were made between 1611 and 1881, the year in which the Revised New Testament was published. Almost all of them were made by individual translators.

As early as 1798 a Nathaniel Scarlett made a translation from the original Greek, and curiously gave as his reason for the project the obsolescence of the Authorized Version. Scarlett wherever possible cast the text in dialogue form, an arrangement which anticipated by a century and a half the work of some modern translators. The *Liberal Translation of the New Testament* made in 1768 by Edward Harwood aimed at an 'elegant' style, but succeeded only in being pompous, as in Luke 12, 19, 'I will then say to my soul . . . Distinguished is thy felicity'. This sort of thing now sounds ridiculous, but almost equally inflated expressions may be found in the works of some modern translators who should know better. Noah Webster, of Dictionary fame, made a better translation of the New Testament in 1833.

The works of Scarlett and others in the 17th and 18th centuries met with but a limited response. In recent years versions by individual translators, such as Moffatt, Weymouth, and later J. B. Phillips, have sold in vast numbers, but the ultra-conservative atmosphere of earlier days did not permit this to happen. Even the work of such a renowned scholar as Dean Alford, the author of a very well-known commentary on the Greek New Testament, failed to make a noticeable impression in the English church at large. Alford corrected the Authorized Version in a large number of passages, but in accordance with his times he was over-cautious, and left some mistranslations untouched, the notable 'candlestick' for 'lampstand' of Revelation 1, 12 being an example.

## THE ENGLISH REVISED VERSION

Almost as soon as Alford had published his work in 1869 a more truly national revision of the Authorized Version had been determined upon. The proposal originated in 1870 in the Province of Canterbury of the Church of England, but it is significant that the Province of York refused to co-operate in the task of revision on the ground that it would deplore any recasting of the text of scripture.

At the first it was hoped to keep the work entirely in Anglican hands, but fortunately this did not happen, and Free Church scholars, plus one Unitarian, eventually joined the revision committee. Taken as a whole the revisers were a larger and more representative body of scholars than had laboured before or since on a translation of the New Testament.

As with the Authorized Version translators, the rules set before the revisers of the 1881 version were rigid and conservative, the first again being the over-riding one: 'To introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness.' The revised New Testament, which took ten years to complete, was published in 1881, and the Old Testament after 14 years' work in 1885.

What was probably the most valuable part of the whole task of revision was one which did not appear to the public eye. It was the work done on the Greek text itself. It is estimated that the final text used by the revisers differed from that used for the Authorized Version in over 5,700 readings. About a quarter of these are reflected in the English translation. In addition to the new renderings stemming from the revised Greek text, the revisers' work was more accurate than the Authorized Version under every one of the headings 'Methods of Assessment' listed in pages 9-12—the use of the definite article, distinction of synonyms and so on. In many hundreds of places the Revised

is an improvement on the Authorized either in the text itself, or in its alternative marginal renderings.

No great version of the Bible in English has appeared without arousing criticism and controversy, some of it ill-founded and springing from ignorance of the principles involved, and the Revised Version was no exception to this rule. There are, of course, defects in it, there have been in every version published before and since, but it has well been said that for every defect in the Revised, there are a hundred in the Authorized.

The famous C. H. Spurgeon declared that the revisers were strong in Greek but weak in English. This was in measure true, for there was not among their number any outstanding man of letters who was a master of the delicate machinery of English prose. The Authorized Version, on the other hand was translated in the after-glow of the Elizabethan period of fine writing. It has already been pointed out, however, that the modern reader of the Bible wants not so much beautiful language as an accurate understanding of what God really said in His word.

The Revised Version has stood the test of time, it is over eighty years since it was first published, and over that long period almost all serious students of Scripture have used it regularly. The Oxford Press publishes an Interlinear edition of the Authorized and Revised Versions, which makes comparison between the two very easy.

## LITERAL VERSIONS OF THE NEW TESTAMENT

### *Young's Literal Version*

This is one of the earlier literal versions, and according to a note on the title page it is translated 'according to the letter and idiom of the original languages'. The translator, Robert Young, is also the author and compiler of the valuable and widely used *Analytical Concordance of the Bible*.

In the preface to the revised edition of his translation Young states: 'the word of God is made void by the traditions of men', if in translating, a tense, mood or part of speech is changed. This assertion is very much open to question, for the good reason that grammatical forms that may bear the same names in any two languages are frequently used in quite different ways. This is certainly true of Greek and English. In some non-European languages it is absolutely obligatory to use a noun where Greek or English would use a verb, and vice versa, yet it would not be right to say that the speakers of such languages are thereby deprived of the true Word of God. Young himself is not entirely consistent in applying this principle of rigid adherence to the Greek form of words. In the original the name *Jesus* is often preceded by the definite article, and Matthew 11, 4 literally reads 'The Jesus answered and said unto them'. This use of the article is not idiomatic in English, and Young wisely does not put it in. On the other hand he renders 1 Corinthians 14, 1 as 'Pursue the love', which is certainly not normal English. A similarly stilted form is found in each of the Letters to the Seven Churches in Revelation 2 and 3: 'He who is having an ear, let him hear.'

There are some compensating advantages in a version which keeps as close as possible to the original, and Young is careful to distinguish between the many synonyms there found, also to bring out as far as possible in English the exact sense of the Greek tenses. The rendering of some special biblical terms, however, is not always happy. Matthew 13, 39 reads 'the reapers are messengers'. It is true that the Greek word can in places mean either messenger or angel, but messenger in modern English has commonplace associations very far removed from the generally understood idea of angels.

Robert Young is unusual among translators of the New Testament in using what is called the 'Received Text' of the Greek. This is the text behind the Authorized Version, and as

pointed out on page 28, it is unsatisfactory in many places. Young takes the view that it is not the province of a translator to deal with the question of a revised original. This is to be regretted, as it greatly reduces the critical value of his version.

In many places this translation follows the vocabulary of the Authorized Version, as in Matthew 27, 27: 'The governor . . . did gather to him all the band.' This rendering gives no idea at all of the surprisingly large number of Roman soldiers present at the time.

To the student who knows no Greek, and wishes to make a close word-by-word study of the New Testament, this version can be useful. It should, however, be used in conjunction with a more colloquial version.

*General Information*

- |                                 |   |
|---------------------------------|---|
| 1. Published by:                | Originally by G. A. Young & Co. Edinburgh.  |
| 2. First published:             | 1862.   |
| 3. Editions:                    | Several. 3rd in 1898. Now out of print.   |
| 4. General Introduction:        | On principles of literal translation.   |
| 5. Order of Books:              | Normal, except for Philemon between Hebrews and James.                                |
| 6. Introductions to Books:      | None.   |
| 7. Form of text and headings:   | Short paragraphs, with internal verse numbering. Short caption at top of each column. |
| 8. Notes:                       | None.   |
| 9. Old Testament quotations:    | Same type as text, but in single inverted commas.                                     |
| 10. Direct speech:              | In single inverted commas.  |
| 11. Emphatic words and phrases: | By paraphrase in some places.   |
| 12. Greek text:                 | The Received Text (as for Authorized Version).  |

## THE EMPHASIZED NEW TESTAMENT

*J. B. Rotherham*

This version is even more strictly literal than that of Robert Young, and it is certainly more difficult to read. By means of brackets and other signs it indicates the supposed degrees of emphasis and stress in each part of every sentence. It is often found that versions which profess to explain the meaning and sense of Scripture by means of typographical devices are also marked by strong individualism in interpretation.

One or two examples alone will be sufficient to demonstrate the character of this version. The rendering of John 6, 68-9 is good in its pronoun emphasis, but unsatisfactory in another direction:

'Lord! unto whom shall we go? Declarations of life age-abiding thou hast; and *we* have believed, and come to know, That *thou* art the Holy One of God.'

Apart from the stiff 'declarations' there is the use of 'age-abiding' in place of everlasting or eternal. This is almost always a sign of doctrinal bias, often of Universalism. The second example in 1 Peter 4, 12 shows just how unintelligible a literal rendering can be:

'Beloved! be not held in surprise by the burning among you which for putting you to the proof is befalling you,'

It is interesting to note that in spite of such crudities of English, the Rotherham Bible is still in print in America. A new edition was issued as recently as 1959 by Kregel Publications of Grand Rapids.

### *General Information*

1. Published by: Allenson originally.
2. First published: 1872.
3. Editions: Several. Still issued by Kregel Publications.

## *Guide to Modern Versions*

- |                                   |  |
|-----------------------------------|--|
| 4. General Introduction:          | Brief.   |
| 5. Order of Books:                | Normal.  |
| 6. Introductions to Books:        | None.  |
| 7. Form of text and headings:     | Mixed paragraphs and verses. Full verse numbering. Section headings in Gospels and Acts. |
| 8. Notes:                         | Mostly various renderings.   |
| 9. Old Testament quotations:      | Inset in italics.  |
| 10. Direct speech:                | Some inset in the same type.   |
| 11. Emphatical words and phrases: | Very detailed by means of several signs and brackets.                                    |
| 12. Greek text:                   | Later editions Westcott & Hort.  |

## THE NEW TESTAMENT—A NEW TRANSLATION

*J. N. Darby*

If there were not the Revised Version of 1881 to recommend so strongly, then the older version of J. N. Darby might well take its place for the careful student of Scripture. This is in spite of the fact that it is a one-man work, and open to the objections to such.

Darby translated the Scriptures into French and German as well as into English. In the preface to his German work there is a note which is equally true of his English translation: 'The purpose is not to offer a man of letters a learned work, but rather to provide the simple and unlearned reader with as exact a translation as possible.'

This is a decidedly literal translation, though not to the same extent as Young's and Rotherham's. Darby does not carry his policy of following the original to extremes or offer renderings which are almost unintelligible, as some very recent versions do.



He also brings out much better than most literal versions the real character of the New Testament scene.

The version is, however, not always easy reading, but the treatment of synonyms, tenses of verbs and of the definite article is generally good. Here and there the style is inclined to be heavy, as in 2 Timothy 4, 7: 'I have combated the good combat.' On the other hand, the literal 'be it not so' of Romans 3, 4 in some versions is more happily rendered 'Far be the thought'. The curious expression 'wicked men and juggling impostors' is found in 2 Timothy 3, 13. The regular use of 'bondman' is certainly better than the Authorized Version's 'servant', but it lacks the force of the plain 'slave'.

Almost every one-man version bears some mark of personal bias, and this one does in 2 Timothy 2, 21: 'If therefore one shall have purified himself from these in separating himself from them, he shall be a vessel unto honour.' The sense of the middle phrase can be had only by taking the word 'sanctified' out of its normal context, and applying it in a special way. This is pure exclusivism.

#### *General Information*

- |                               |  |
|-------------------------------|--|
| 1. Published by:              | G. Morrish, London.                                  |
| 2. First published:           | 1871 (2nd edition). Previously in separate parts.    |
| 3. Editions:                  | Many.  |
| 4. General Introduction:      | Chiefly on manuscripts, and the Greek text.          |
| 5. Order of Books:            | Normal.  |
| 6. Introductions to Books:    | None.  |
| 7. Form of text and headings: | Paragraphs with side verse numbering<br>No headings. |
| 8. Notes:                     | Many. Mostly critical.                               |
| 9. Old Testament quotations:  | As text.   |
| 10. Direct speech:            | Not marked.  |

- |                                 |  |
|---------------------------------|--|
| 11. Emphatic words and phrases: | Often by italics.                          |
| 12. Greek text:                 | Many manuscripts. Detailed critical notes. |

## THE LETCHWORTH VERSION

*T. F. and R. E. Ford*

A man of little education who was given a Bible to read returned it with the remark: 'I can't read it, Sir. We don't speak like that nowadays.' It was in part to meet the needs of such people that this translation was made. It is claimed in the preface that 'there is still room for a version in current English, free from old-fashioned words and unfamiliar grammar, free also from colloquialisms and slang expressions; a version which follows the original closely, paraphrasing only where necessity dictates; one which seeks above all to maintain the simple, dignified style of writing which has for so long been associated with the Scriptures in English.'

From this extract it will be seen that the Letchworth is decidedly a conservative version in its language, indeed it often closely follows the wording of the Authorized Version. In a number of places it also follows the Received Greek text rather than the revised. Neither in the matter of indicating the definite article, nor in the distinction of synonyms does this version equal the Revised in accuracy. It is, however, pleasant reading, as for example in 2 Corinthians 12, 1: 'I am obliged to boast, though it is not advisable; but I will go on to visions and revelations of the Lord.'

Here is a version with a value to the general public who are not accustomed to conventional biblical phraseology, but in the opinion of reviewers at the time of its publication, it does not go far enough in the work of revision.

## *The Letchworth Version*

### *General Information*

- |                                 |                                   |
|---------------------------------|-----------------------------------|
| 1. Published by:                | Letchworth Printers.              |
| 2. First published:             | 1948.                             |
| 3. Editions:                    | No further printing.              |
| 4. General Introduction:        | Short on need for modern English. |
| 5. Order of Books:              | Normal.                           |
| 6. Introductions to Books:      | None.                             |
| 7. Form of text and headings:   | Separate verses. No headings.     |
| 8. Notes:                       | None.                             |
| 9. Old Testament quotations:    | Same type as text.                |
| 10. Direct speech:              | Some inset in the same type.      |
| 11. Emphatic words and phrases: | Sometimes by a paraphrase.        |
| 12. Greek texts                 | Not stated.                       |

## MODERN SPEECH AND COLLOQUIAL VERSIONS.

### THE NEW TESTAMENT IN MODERN ENGLISH

*Ferrar Fenton*

One of the earliest translations of the New Testament after the appearance of the Revised Version was made by a business man, Mr. Ferrar Fenton. The language of his version is modern as distinct from the stiff and formal English of the earlier versions. As Fenton made little or no use of other translations in his own work, he often strikes an unusual note, as in John 13, 38, where he suggests that 'the cock' was the nickname of the Roman bugle which sounded for the changing of the guard at regular intervals.

Though Fenton does not use any archaic words, there is still a slightly old-fashioned flavour about parts of his work. One

drawback to a one-man translation is that there is not the check on questionable renderings which operates when a translation committee is responsible for the work.

Examples of curious rendering are: 'You have ideals of eternal life' (John 6, 68), 'He was catalogued with criminals' (Mark 15, 28), a far from happy expression, and the use of 'settlement' for 'covenant' as in Mark 14, 24. In modern English 'settlement' suggests ideas quite foreign to the covenant of Scripture.

Fenton was reasonably careful in translating the tenses of the Greek verb, and in distinguishing between synonyms. But there is the strange suggestion at the beginning of John's Gospel (the only one with an Introduction), that this was the first Gospel to be written, and furthermore that it was originally written in Hebrew. A Note at the end of Romans describes the epistle as being composed of three essays, and part of the text is set out in the form of a dialogue between Paul and a typical Jew. Another Note at the end of Acts asserts that Luke was Paul's cousin. Such statements, for which there is no possible proof, are never wise.

There is little in this version to explain Eastern customs and culture, though 'rug' is used in place of 'bed' in Mark 2, 4, and 'wine-skins' rightly appears in Matthew 9, 17.

In spite of its decidedly unusual features, Fenton's work had quite a long life with the public, and a complete edition of his translation of the whole Bible was published as late as 1944.

#### *General Information*

- |                            |  |
|----------------------------|--|
| 1. Published by:           | S. W. Partridge, A. & C. Black.                                |
| 2. First published:        | 1895.  |
| 3. Editions:               | 1944. 2nd edition of complete Bible.                           |
| 4. General Introduction:   | Short.   |
| 5. Order of Books:         | Normal except Gospel and 1st Epistle of John are placed first. |
| 6. Introductions to Books: | None.  |

## *The 20th Century New Testament*

- |                                 |  |
|---------------------------------|--|
| 7. Form of text and headings:   | Short paragraphs, side verse numbering. Captions in 'black letter' type. |
| 8. Notes:                       | Few. References and alternative renderings.                              |
| 9. Old Testament quotations:    | Inset in capital letters.  |
| 10. Direct speech:              | Double inverted commas.  |
| 11. Emphatic words and phrases: | Sometimes by paraphrase.   |
| 12. Greek text:                 | Westcott & Hort.   |

## THE 20th CENTURY NEW TESTAMENT

This version is one of the earliest of recent years, apart from the Revised of 1881, which was the work of a committee rather than of an individual worker. The names of the committee members were not disclosed at the time, but have since been revealed. The work of translation is very carefully done, and reviewers at the time of the publication of the first edition had to acknowledge that, though the language was what some called 'street English', the version captured the sense of many difficult passages.

The 20th Century version shares with that of Weymouth the honour of inaugurating the truly modern-speech type of translation. The sense of the Greek tenses, the distinction between synonyms, and the indicating of the definite article, are with a few exceptions well rendered in idiomatic English, better on the whole than in the Revised Version.

Bible coinage is shown in the then English equivalents, but after a lapse of some sixty years the values given are decidedly misleading. One strange feature of the version is that it avoids the use of the word 'grace' and in its place often puts 'love'. This

does not make for complete accuracy in some passages, particularly in the great benediction of 2 Corinthians 13, 14, which reads 'the blessing of the Lord Jesus Christ'.

On the other hand there are some excellent and vivid renderings such as 'frantic with rage' (Acts 5, 33), 'Fixing His eyes on him, Jesus said' (John 1, 42).

In all the early editions of the version the books of the New Testament are put in the supposed order of writing, but in 1961 the Moody Press of Chicago thought this version so useful that it republished it, this time with the books in the normal order.

*General Information*

- |                                 |   |
|---------------------------------|---|
| 1. Published by:                | Horace Marshall.  |
| 2. First published:             | 1898-1901.  |
| 3. Editions:                    | Revised 1904.<br>New Edition 1961. Moody Press.                                     |
| 4. General Introduction:        | Short. On policy and format.  |
| 5. Order of Books:              | Special in early editions, normal in recent one.                                    |
| 6. Introductions to Books:      | Brief. Subject outline at front of some editions.                                   |
| 7. Form of text and headings:   | Long paragraphs with side verse numbering. Paragraph headings in bold type at side. |
| 8. Notes:                       | References only.  |
| 9. Old Testament quotations:    | Inset in same or italic type.   |
| 10. Direct speech:              | In double inverted commas.  |
| 11. Emphatic words and phrases: | Often by a paraphrase.  |
| 12. Greek text:                 | Westcott & Hort.  |

## THE BOOK OF BOOKS

This version of the New Testament was published by the Religious Tract Society, now known as the United Society for Christian Literature. It is interesting to note that the title *The Book of Books* should sound quite natural to modern ears, though it is in fact an example of a Hebrew idiom which has made itself at home through its biblical use. The normal modern English form would be *The Greatest of Books*, just as *The Song of Songs* means *The Best Song of All*.

The work of translation was done by the secretary of the Society which published it, with the help of a number of other people. The object was to retain the cadence and rhythm of the Authorized Version, while providing a fully intelligible modern rendering. The result is a great improvement on the older version, but the translator is hesitant in a number of places where correction is certainly needed.

The Book of Books anticipates a device used in some recent simplified versions of the New Testament, that of explaining a term the first time it occurs, but not in subsequent places. Thus in Matthew 5, 47 'publicans' is explained as 'Jewish sub-collectors of Roman taxes', but later 'the collectors' alone is used, as in Matthew 9, 11: 'Why does your master eat with collectors and outcasts?' This looks odd to a reader who has not noted the earlier explanation.

Most versions have their unusual renderings, and this one is no exception. Matthew 19, 24 reads: 'It is easier for a *rope* to go through the eye of a needle'. In the Parable of the Pounds (Luke 19), the reward to the faithful servants is given in the form of money rather than in rule over territory. The 13th chapter of 1 Corinthians is printed in italics as a 'Hymn of Love' as if it were a quotation.

There is a fair amount of paraphrase in this version such as: 'I give thanks to God, whom I serve according to family

tradition' (2 Tim. 1, 3), and 'he lived in constant gaiety and splendour' (Luke 16, 19—of the rich man). Though generally the translator is reluctant to omit doubtful verses and phrases which appear in the Authorized Version, the last verse of John's Gospel (21, 25) is not included on the ground that it seems to have been a later addition to the original manuscript. Most recent versions, including the New English Bible, include this verse without comment.

The apostolic greetings in the epistles and opening verses of some other books are put in the same italic type as the translator's Introduction. This might well mislead new readers.

*General Information*

- |                                 |  |
|---------------------------------|--|
| 1. Published by:                | The Lutterworth Press.   |
| 2. First published:             | 1938.  |
| 3. Editions:                    | Not reprinted.   |
| 4. General Introduction:        | Chiefly as to sources of text, and names of collaborators.   |
| 5. Order of Books:              | Normal (regretted by some!).   |
| 6. Introductions to Books:      | One page to each.  |
| 7. Form of text and headings:   | In paragraphs no verse numbering at all, solely 'from-to' figures at top of double page spread. Section headings in capital letters. |
| 8. Notes:                       | None.  |
| 9. Old Testament quotations:    | Inset in italics.  |
| 10. Direct speech:              | Not marked.  |
| 11. Emphatic words and phrases: | some shown by paraphrase.  |
| 12. Greek text:                 | Several sources.   |



## LETTERS OF PAUL AND HEBREWS

*Arthur Way*

Way was a classical scholar who had already translated the works of Homer and other Greek writers, and later turned his skill to the work of translating part of the New Testament. The resulting version is rather on the dignified side, but it is thoroughly readable. There are explanatory paraphrases in places as Romans 5, 12: 'The outcome of this is the inauguration of a New Era. The error of one individual man made the breach through which sin entered our world.' To a limited extent, therefore, Way anticipates the recent 'amplified' type of version. Philippians 2, 12 is another example: 'work out, with fear and self-distrust . . . , your own salvation.'

Quite a number of passages are treated as if they were originally hymns: 'Hymn of the Second Coming' (1 Thess. 4, 16), 'Hymn of the Day of the Lord' (1 Thess. 5, 2), 'The Hymn of the Christian Hope' (Titus 2, 11-14). The 'Hymn of Love' (1 Cor. 13) contains the unusual but beautiful line 'Love's flower-petals never fall'.

There is a freshness of approach about this version, which completely avoids the near-slang of some recent ones, and it is well worth reading through. Some of the explanatory footnotes are also very interesting. In 1 Timothy 6, 7-10 'Hymn of Contentment' after rightly rendering the love of money as 'a root [not 'the root'] whence spring all evils', the text goes on: 'Some have clutched thereat, have gone astray from the faith, and have impaled themselves on anguish manifold.' The note on these final words suggests that the metaphor may have been taken from the wild beast which, leaping at the bait hung over a pit, falls in, and is impaled on the stake below.

There is no version of the New Testament in which a blemish cannot be found; here is one from Way's work: 'having our very bodies bathed in the pure water of baptism.' (Heb. 10, 22).

There is no authority for introducing the idea of baptism here.

*General Information*

- |                                 |   |
|---------------------------------|---|
| 1. Published by:                | Macmillan, Marshall, Morgan & Scott,<br>Moody Press.  |
| 2. First published:             | 1901.   |
| 3. Editions:                    | Several up to 1950.   |
| 4. General Introduction:        | Impact of Epistles on original readers.   |
| 5. Order of Books:              | Special.  |
| 6. Introductions to Books:      | Addressees. Reason written, etc.  |
| 7. Form of text and headings:   | Paragraphs. No verse numbering, except at top of page. Headings to sections in black letter type. |
| 8. Notes:                       | Few.  |
| 9. Old Testament quotations:    | In text in capital letters.   |
| 10. Direct speech:              | Not marked:   |
| 11. Emphatic words and phrases: | Some by paraphrase.   |
| 12. Greek text:                 | Not stated.   |

## THE NEW TESTAMENT IN MODERN SPEECH

*Dr. R. Weymouth*

It is strange that some versions of the New Testament which have enjoyed a wide popularity for a number of years later seem to lose their appeal and become largely forgotten. This has happened to Weymouth's translation, but not to the Revised Version of 1881, which has maintained a steady prestige among knowledgeable readers of the Bible for over eighty years.

As its title states Weymouth's is a modern speech version, and the principle behind the translation might be put: How would the inspired writer have expressed his thoughts had he been writing in our age and country? Though the version is little better in many respects than the 20th Century one, it gained a

far wider readership. It is among the most careful in dealing with tenses of the verb, the article and particularly with synonyms. On the other hand it does not give a very clear picture of the Eastern background of the New Testament. Currency terms are generally given in English equivalents, and the hours of the day in the modern system of nine o'clock, etc.

The easy and free style of the translation is illustrated by the following: 'Now the tax-gatherers and the notorious sinners were everywhere in the habit of coming close to Him to listen to Him.' (Luke 15, 1.) 'Now his elder son was out on the farm.' (Luke 15, 25.) 'there was no opportunity for them even to snatch a meal.' (Mark 3, 20.)

The earlier editions of the version prayerfully commend the work to God's blessing, but the later ones, revised by Dr. Weymouth's successors, lack this acknowledgement. The later editions, too, are coloured by so-called 'liberal' ideas. In spite of this, and though the original work was published over sixty years ago, this version is still well worth reading when studying a passage closely, for it often throws a fresh light upon the meaning.

#### *General Information*

- |                               |  |
|-------------------------------|--|
| 1. Published by:              | J. Clarke & Co., Hodder & Stoughton, and Harper & Row.                       |
| 2. First published:           | 1902.  |
| 3. Editions:                  | Many.  |
| 4. General Introduction:      | On principles of translation.  |
| 5. Order of Books:            | Normal.  |
| 6. Introduction to Books:     | Short Introduction in some editions.   |
| 7. Form of text and headings: | Paragraphs with side verse numbering. Paragraph headings inset in bold type. |
| 8. Notes:                     | Many in some editions. Mostly dealing with meaning of original.              |
| 9. Old Testament quotations:  | Inset in capital letters.  |

- |                                 |   |
|---------------------------------|---|
| 10. Direct speech:              | In double inverted commas.                |
| 11. Emphatic words and phrases: | Either by paraphrase or italics.          |
| 12. Greek text:                 | Weymouth's own Resultant Greek Testament. |

## THE NEW TESTAMENT—A NEW TRANSLATION

*Dr. James Moffatt*

What has been said of the initial popularity and later decline of Weymouth's work is equally true of this translation. No less than seventy reprints of Moffatt's version were issued between the two great wars, and the term 'New Translation' then generally meant Moffatt.

The version was the work of a highly competent Greek scholar, and Moffatt declared that he attempted to translate the New Testament exactly as one would render any piece of contemporary Hellenistic prose. In addition to his scholarship, Moffatt had command of a highly idiomatic and even racy style of English. His rendering of 1 Corinthians 13, for instance, is quite distinct from the conventional style, and it attracts attention at once: 'Love is very patient, very kind . . . makes no parade . . . Love is never glad when others go wrong . . . always slow to expose.'

It has been said that this version reveals for the first time what Paul was so enthusiastic about in his epistles. There are many striking renderings such as 'we are a colony of heaven' (Phil. 3, 20), 'God has no favourites' (Acts 10, 34). 'Whatever does the fellow mean with his scraps of learning?' (Acts 17, 18).

As would be expected of so accomplished a scholar, care is taken in rendering the tenses of verbs accurately, and in distinguishing synonyms, though it must be stated that the less popular 20th Century version is even better in this direction.

## *A New Translation*

Moffatt's general style was so brilliant that it doubtless hindered the appearance of rival one-man versions for a long time. What then are the reasons for its relative eclipse in recent years? There are a number. The translator was an admitted modernist, who spoke of being free of the theory of verbal inspiration. His treatment of key-passages regarding the Person of Christ are often unsatisfactory as 'the Logos was Divine' (John 1, 1), 'work at . . . your salvation' (Phil. 2, 12). Then in Matthew 1, 16, according to Moffatt Joseph was the father of Jesus. In this version, too, a number of clauses, verses and even whole paragraphs are transposed to what Dr. Moffatt considers to be their original position. The fact that there are a relatively few verses in the whole New Testament which are suspect as being additions to the original text is one thing (see page 121), and very different from the wholesale editing to which Moffatt subjects the text.

### *General Information*

- |                                 |   |
|---------------------------------|---|
| 1. Published by:                | Harper & Row in America.  |
| 2. First published:             | 1913.   |
| 3. Editions:                    | Many. Parallel with Authorized 1922, now out of print.  |
| 4. General Introduction:        | Long. Character and summary of New Testament. Other translations. Shortcomings of Authorized. |
| 5. Order of Books:              | Normal.   |
| 6. Introductions to Books:      | None.   |
| 7. Form of text and headings:   | Paragraphs with side verse numbering. No headings.  |
| 8. Notes:                       | Few only. On critical points.   |
| 9. Old Testament quotations:    | Inset in italic type.   |
| 10. Direct speech:              | In double inverted commas.  |
| 11. Emphatic words and phrases: | By paraphrase in places.  |
| 12. Greek text:                 | von Soden's as standard.  |

## THE WESTERN NEW TESTAMENT

*E. E. Cunningham*

The relatively little-known, but quite interesting version appeared in 1926, and the brief foreword states its purpose:

'This work is an attempt to give the English reader a version of the New Testament free from the irritating blunders in English that disfigure the Revised Version of 1881; to translate rather than baldly to construe; and to make the contents more agreeable and intelligible reading than they have been; but neither paraphrasing, nor lowering the dignity of the original; in a word, to get smooth, clear, correct English.'

This version is a careful revision of the Authorized, and it succeeds exceptionally well in accurately rendering tense forms and synonyms and also in dealing with the definite article. It does all this in fact better than do some far more popular recent versions. It also gives quite a good idea of the Eastern background of the New Testament.

Cunnington is not given to the extravagantly colloquial renderings which mark some of the most modern versions, yet in many places he improves on the Authorized. Here are one or two examples of his translations: 'making merry every day in splendid fashion' (Luke 16, 19), 'Ye were bought at a price; come, glorify God in your bodies' (1 Cor. 6, 20). In 1 Timothy 1, 10 the Authorized has 'men-stealers' and the New English Bible 'kidnappers', but Cunningham seems to get right to the New Testament scene with 'slave-dealers'.

The title 'Western' is derived from a collection of variant readings given at the end of the work, but which do not affect the value of the translation. The long preface is largely devoted to listing the shortcomings of the Authorized Version, but the Revised and American Standard Versions also come in for comment.

## *The Western New Testament*

### *General Information*

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|---------------------------------|--|
| 1. Published by:                | Routledge.   |
| 2. First published:             | 1926.  |
| 3. Editions:                    | 1935, a revised edition published by Marshall, Morgan & Scott.               |
| 4. General Introduction:        | Long. Much on errors of Authorized Version. Some Notes on American Standard. |
| 5. Order of Books:              | Special.   |
| 6. Introductions to Books:      | None.  |
| 7. Form of text and headings:   | Paragraphs. Side verse numbering. No headings.                               |
| 8. Notes:                       | Mostly critical. Some very informative.                                      |
| 9. Old Testament quotations:    | Inset in same type, and in inverted commas.                                  |
| 10. Direct speech:              | Not marked.  |
| 11. Emphatic words and phrases: | Some by paraphrase.  |
| 12. Greek text:                 | British & Foreign Bible Society—Nestle.                                      |

## THE NEW TESTAMENT IN MODERN ENGLISH

*J. B. Phillips*

It will be noted that all versions of the New Testament considered up to this point, with the one exception of the *Letchworth*, were published before the outbreak of the Second World War. Any great international conflict causes violent changes in the patterns of human life, but the 1939–45 war exceeded all others in its far-reaching effects. Not only was the whole social and political outlook of the people of this country affected, but the period of dislocation and stress left its mark on the English language itself. It has previously been noted that the language of the Authorized Version steadily became more and more

remote from the current speech of the people, but these six years of war greatly widened the gap.

In 1941 a Church of England vicar, the Rev. J. B. Phillips was, among other things, in charge of a large group of young people in South-East London under 'blitz' conditions. He found that when he tried to read to them out of the Authorized Version they just did not understand. So he made a translation of some of the epistles directly for their benefit, with no initial thought of publication at all. It was due to the interest and encouragement of the late Prof. C. S. Lewis that *Letters to Young Churches* was published in 1948, followed at intervals by other parts of the New Testament: *The Gospels* in 1952, *The Young Church in Action* (Acts) in 1955, and *The Book of Revelation* in 1957. The complete New Testament was first published in a single volume in 1958.

The remarkable success of this one-man version of the New Testament is largely due to the fact that the translator deliberately uses vivid and idiomatic language familiar to the common people. So this is a highly colloquial version, in places even bordering on the slang. It uses paraphrase freely to bring out the point of many a passage. One of the principles that Phillips set himself to observe was that the letters of the New Testament must read like letters and not like theological treatises. How well he succeeded is seen in the fact that his version is particularly helpful in the so-called 'difficult' parts of Paul's writings.

Here are some examples of the familiar and down to earth style of the version: 'Two sparrows sell for a farthing, don't they?' (Matt. 10, 29); 'Come on, my dear fellow, we've got a much better seat than this for you' (Luke 14, 10); 'Jesus I know, and I am acquainted with Paul, but who on earth are you?' (Acts 19, 15—note the careful handling of the synonyms for 'know' in the original). Romans 16, 16 is an interesting rendering: 'Give each other a hearty handshake all round for my sake.' The dreadful mockery on the part of passers-by at the Cross is



starkly put: 'Hi, you who could pull down the Temple . . . ' (Matt. 27, 40). And there is the remark of the callous cynic of James 2, 16: 'Good luck to you, I hope you'll keep warm and find enough to eat.' A modern catch-phrase is even used in 1 Peter 5, 3: 'You should not aim at being little tin gods.' Perhaps 'What a ghastly thought' (Rom. 6, 2) edges rather to slang in view of the context. The same might be said of 'dear old Stachys' in Romans 16, 9.

There are certain omissions in the original editions of Phillips's version which those familiar with the older translation will note at once. Major ones are the genealogies in Matthew 1 and Luke 3. A minor one is the phrase 'lifting up holy hands' in 1 Timothy 2, 8. The danger of this policy is that readers coming fresh to the Scriptures will be unaware of the existence of such passages at all. The genealogies, however, now appear in the one-volume edition of the New Testament.

It is remarkable that so a colloquial version as Phillips's gives a generally accurate rendering of tenses and synonyms, though not as good as does the New English Bible. As might be expected money values and times of the day are put in modern equivalents. The 'talent' is £1,000 (Matt. 25, 15), and the 'mite' two coppers. The 'thou' and 'thee' forms are not used in the general text, but are retained in Old Testament quotations with the deliberate purpose of giving a sense of greater antiquity to them.

The Introduction to the original edition of *Letters to Young Churches* by C. S. Lewis is particularly worth careful reading, so is the translator's own preface which follows, for there he vividly states that in working on the epistles he felt like an electrician rewiring an ancient house without being able to 'turn the mains off'.

The special preface to the Book of Revelation, when published separately, well describes the impression made on the translator by John's unusual style, diction and grammar.

This is a version well worth reading with notebook and pencil

in hand, checking every unusual and startling expression with an older version, and trying to discover the reason for the change.

*General Information*

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|---------------------------------|--|
| 1. Published by:                | Geoffrey Bles, Macmillan, New York.  |
| 2. First published:             | From 1947 in four volumes.   |
| 3. Editions:                    | Paper backs. One-volume stiff cover 1958 in America.   |
| 4. General Introduction:        | Extensive in original parts; short in one-volume edition.  |
| 5. Order of Books:              | Normal.  |
| 6. Introductions to Books:      | Brief: author, purpose, style, etc.  |
| 7. Form of text and headings:   | Paragraphs. Few verse numberings in original editions, full numbering in one-volume edition. Section headings. |
| 8. Notes:                       | Few.   |
| 9. Old Testament quotations:    | Inset in same type.  |
| 10. Direct speech:              | In double inverted commas.   |
| 11. Emphatic words and phrases: | Often by a paraphrase.   |
| 12. Greek text:                 | That used for Revised Version.   |

THE FOUR GOSPELS

*E. V. Rieu*

THE ACTS OF THE APOSTLES

*C. H. Rieu*

These two works are grouped together, partly because they both appear in the *Penguin Classics* series, and partly because the translators are father and son.

The general approach of both translators is similar, matter-of-fact rather than particularly reverential. E. V. Rieu in a long

## *The Four Gospels*

Introduction tilts at those who regard the Authorized Version as being inspired in a special way, and he has much to say about the shortcomings of that version. He is also at pains to show that the first disciples were by no means illiterate peasants, and though they preached in Aramaic, they probably understood Greek well. C. H. Rieu in his turn has some hard things to say about the recent very colloquial English versions of the New Testament which use what he calls a 'chatty' style. He declares that in twenty years' time such versions will appear as ludicrous as the slang and ladies' hats of the 1920s.

Both these works are slightly on the formal side, but thoroughly intelligible. There are some downright everyday expressions such as: 'We finally tore ourselves away' (Acts 21, 1), and the 'Undo him and let him go home' of John 11, 44, relating to Lazarus.

In conformity with the sober translation policy outlined above, there are no extravagantly colloquial renderings in these two works. It is strange, however, to find 'temple' rather than 'sanctuary' in Matthew 27, 5, and the 'Hold your tongue' of Mark 1, 25 scarcely conveys the sternness of the Lord's rebuke to the demon. 'Allegorically' for 'in parables' is correct enough, but hardly the word for general readers. The request in the Lord's Prayer for the needed food is unusually put, 'Give us the bread of life today' (Matt. 6, 11).

There are perhaps fewer unusual renderings in the Acts translation. The contemptuous expression in Acts 17, 18 ('bab-bler' in the Authorized) has strained the resources of many translators, whose efforts range from 'garbage-picker' of Schonfield to 'cock-sparrow' of J. B. Phillips. Against this the 'dilettante' of C. H. Rieu sounds altogether too gentlemanly.

In the translation of the Gospels, E. V. Rieu uses the curious device of putting many Old Testament quotations in the form of footnotes. The effect of this is disturbing in Matthew 1, 22-23 where the prophecy of the Virgin Birth is so treated. Yet in

Matthew 13 the long quotation from Isaiah is retained in the text. A number of passages are set in poetic form and rightly so, but it is surprising to find the first eighteen verses of John's Gospel in this form.

In the Gospels there is no verse indication at all, solely a number at the head of each chapter. This is a curious compromise with tradition, for the chapter breaks in many instances are by no means satisfactory. In the Acts there is full verse numbering, and at the end of the work there are some sixty pages of notes. Many relate to translation problems, but others give useful information about the persons and events mentioned in the Scripture narrative.

*General Information*

'The Gospels' by E. V. Rieu.

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|---------------------------------|--|
| 1. Published by:                | The Penguin Classics.                                    |
| 2. First published:             | 1952.  |
| 3. Editions:                    | Reprinted 1961.  |
| 4. General Introduction:        | Lengthy. Much on text and character of writers.          |
| 5. Order of Books:              | Mark, Matthew, Luke, John.                               |
| 6. Introductions to Books:      | Outlined in general introduction.                        |
| 7. Form of text and headings:   | Paragraphs. No verse numbering at all. No headings.      |
| 8. Notes:                       | None as such. Portions of the text printed as footnotes. |
| 9. Old Testament quotations:    | Either in italics in text, or as footnotes.              |
| 10. Direct speech:              | In single inverted commas.                               |
| 11. Emphatic words and phrases: | Often by paraphrase.                                     |
| 12. Greek text:                 | Not stated.  |

*General Information*

'Acts' by C. H. Rieu.

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|---------------------|-----------------------|
| 1. Published by:    | The Penguin Classics. |
| 2. First published: | 1957.                 |

## *The Four Gospels*

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|---------------------------------|---|
| 3. Editions:                    | Reprinted 1958.   |
| 4. General Introduction:        | Lengthy, principles of translation. Historical outline of New Testament Times. Luke the writer. |
| 5. Order of Books:              | —   |
| 6. Introductions to Books:      | —   |
| 7. Form of text and headings:   | Paragraphs with full side verse numbering.  |
| 8. Notes:                       | All at end. Fairly full.  |
| 9. Old Testament quotations:    | Inset in italics.   |
| 10. Direct speech:              | In single inverted commas.  |
| 11. Emphatic words and phrases: | Some in capitals  |
| 12. Greek text:                 | The Alexandrine per Souter (Oxford Press 1950).   |

## THE NEW TESTAMENT LETTERS

*Dr. J. W. C. Wand*

The Introduction to this version of the Epistles is a much needed protest against the so called habit of reading the Bible in 'snippets', a few verses at a time here and there. One does not read a letter from a friend that way, or even one page at a sitting, for it would be difficult to get the thread of it by so doing.

Dr. Wand has, therefore, produced a version intended for continuous reading. He claims to have used the language that a bishop might employ in writing a letter for his diocesan magazine. Dr. Wand was Bishop of London at the time of the publication of the English edition of his work, but the first edition was published in Australia.

The Epistles were originally written in the current language of their day, and this version seeks to place the English reader

in the position of the original ones. Philemon 22 is a highly successful example of this policy: 'Please get ready a spare room for me.' This is in sharp contrast to the stiff 'But withal prepare me also a lodging' of the Authorized Version, though it is doubtful if 17th-century Englishmen habitually used language like that in letters to personal friends. The whole of the short letter to Philemon is well worth studying in this version. Galatians 3, 24 is also helpful: 'The Law was like that domestic slave whose duty it is to conduct children safely to school.' So also is Romans 1, 13: 'I did so want to win some converts in Rome as well as in the rest of the Pagan world.' The word 'Pagan', however, does not give a true idea of the original. Today there are Jews, Christians real or nominal, and the heathen. In New Testament times, apart from the tiny groups of believers there were only Jews and the vast mass of idolatrous Gentiles.

As against some excellent rendering of this kind it must be said that elsewhere the version has a strong Anglo-Catholic flavour, with a tendency to introduce baptism without warrant in the original text. 'To that life you were called in your baptism' (1 Tim. 6, 12), 'That was the point of our baptismal hymn' (Eph. 5, 14). Still more flagrant departures from the original are seen in the following: 'Otherwise what would happen in the case of people baptized as proxies on behalf of those candidates for baptism who have died before they could receive the sacrament' (1 Cor. 15, 29), and 'Be careful not to distress the Holy Spirit of God whom you received at your Confirmation' (Eph. 4, 30). Here is clear evidence of the doctrinal outlook over-shadowing good scholarship, also seen in 1 Corinthians 7, 14: 'Otherwise your children would be unsanctified, but actually they are baptized.' See also 'the chalice of the Lord' (1 Cor. 10, 21).

A curious feature of this version is the use of rhymed stanzas to render certain Old Testament quotations, as 1 Corinthians 2, 9:

## *The New Testament Letters*

What eye hath not seen and ear has not heard  
And surpasses the desire of the heart  
God alone has discerned and in secret prepared  
For the joy of His lovers apart.

### *General Information*

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|---------------------------------|---|
| 1. Published by:                | Oxford University Press.  |
| 2. First published:             | 1946 in Britain (1944 in Australia).  |
| 3. Editions:                    | Still in print.   |
| 4. General Introduction:        | Short on language and Bible reading habits.                                 |
| 5. Order of Books:              | Special.  |
| 6. Introductions to Books:      | Purpose of writing.   |
| 7. Form of text and headings:   | Paragraphs with occasional verse numbering. Headings in italic type.        |
| 8. Notes:                       | None.   |
| 9. Old Testament quotations:    | Some inset in same type, others in single inverted commas or in verse form. |
| 10. Direct speech:              | Not marked.   |
| 11. Emphatic words and phrases: | Some by paraphrase.   |
| 12. Greek text:                 | Not stated.   |

## THE AUTHENTIC NEW TESTAMENT

*Hugh Schonfield*

Here is a version of the New Testament very different both in aim and character from those already considered. First it is a Jewish translation, then the author states that he approached the Sacred Records as if they had but recently been recovered from a cave in Palestine, or from beneath the sands of Egypt, and never previously been given to the public.

The translator is careful to say that his use of the term 'Authentic' does not imply that his translation is the only genuine one, but it denotes an accurate reflection of the atmosphere of the period in which the documents were written. One other quotation from the Preface will bring this unusual version into sharper focus. 'What we have been accustomed to reading is a largely idealized interpretation created by various schools of Christian faith and piety. Set beside these hallowed versions the real New Testament is an Epstein among the Old Masters, which may first shock and even antagonize traditionalists before it comes to be understood and appreciated.' In this connection it is worth noting that few today realize that the early church was regarded by the authorities at once as subversive and atheistic and a menace to the whole Roman world. See Acts 28, 22: 'As concerning this sect, we know that everywhere it is spoken against.'

In accord with the translator's policy of avoiding traditional terms, the familiar names for specifically Christian ideas have been replaced; baptism becomes immersion; apostle is envoy; church is community, even in Matthew 16, 18. The disadvantage of using these alternative terms is that some of them have a modern colouring which gives them a sense of strangeness when they are used in a New Testament context. Envoy, for instance, suggests the crooked world of modern diplomacy rather than a specially commissioned preacher of the Gospel. 'penitential immersion' (Mark 1, 4) has a decidedly ritualistic flavour about it.

One unusual feature of the version, this one confined to the Gospels and Acts, is the placing of passages of the text in a footnote. The translator states that he believes such passages to have been in fact notes on the early text. There are reasonable grounds for this belief in the places where Mark records the original Aramaic word used by the Lord: 'Talitha Cumi' (Mark 5, 41) and 'Ephphatha' (Mark 7, 34). Schonfield has a footnote for the first: 'This means when translated "Wake up little girl",' and 'This means "Open up"' for the second. It is very much more



disturbing to find the best known of all Gospel passages, John 3, 16–21 relegated to the bottom of the page, even though a further footnote labels the passage as the evangelist's personal contribution as distinct from matter derived from documentary sources. This policy opens up the Scripture to individual opinion and caprice.

In spite of the above criticisms, there are many passages in the version that a reader accustomed to the older translations would find unobjectionable. There are, too, many vivid renderings: 'But . . . he blurted it all out' (the leper of Mark 1, 45), 'He screwed up his eyes and said' (the man who saw trees walking—Mark 8, 24). 'Let him who can catch my meaning' (Mark 4, 9) is an evident paraphrase, but quite to the point.

There are some highly colloquial expressions which do not ring quite true in their context as: 'What are you howling for' (Mark 5, 39). It does not seem that the Lord would have used a comparable expression, with its contemptuous overtones to the mourners outside the house of Jairus.

Schonfield has his quota of stuffy renderings. 'He instituted the Aeons' (Heb. 1, 2) is doubly unfortunate. 'Aeon' is an awkward word in itself, and it has been widely taken up in versions produced by heretical cults. 'A covenant is ratified over corpses' (Heb. 9, 17) is decidedly macabre. 'you accepted with equanimity the seizure of your property' (Heb. 10, 34), and 'it [discipline] repays . . . with the tranquil fruit of rectitude' (Heb. 12, 11) are examples of pompousness.

Reference has already been made to the footnotes in this version. In the Gospels and Acts they are of two kinds. The first, indicated by small reference letters 'a', 'b', etc., are comments on or extractions from the text itself as described higher up. The second type of notes, the only ones in the rest of the work, often give helpful explanatory comments on the local and contemporary scene. The 'sinners' of Mark 2, 13–16, for instance, are not criminals but simply Jews living as Gentiles and not keeping the

dietary and other laws of Judaism. They, together with the Jewish collectors of Roman taxes, were regarded as being outside decent society.

Each book in the New Testament is given a general title, some of them quite to the point as 'Luke—A History of Christian beginnings'; 'Matthew—The Maxims of the Master'. 'Mark—The Recollections of Peter' is not on such firm ground, even though there may be a good measure of truth in the title.

What is very much more open to question in this version is the way in which the Corinthian Letters are 're-sorted' on the supposition that parts of four original letters have been preserved in the New Testament. Moffatt, whose ideas in this direction have already been noted, though he transposes a number of other Scripture passages, moves only one short section in Corinthians. Schonfield exceeds in his transpositions even the highly critical Dr. Wade in his *Documents of the New Testament*, and the transpositions are not the same. It is obvious that such rearrangements of the sacred text are entirely speculative, and they are to be deplored in a version for general reading.

### General Information

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|-------------------------------|--|
| 1. Published by:              | Dennis Dobson.   |
| 2. First published:           | 1956 as public edition (private edition 1955).                     |
| 3. Editions:                  | Paperback by Mentor Books 1958 and Panther Books now out of print. |
| 4. General Introduction:      | Long. Chiefly on true character of the New Testament scene.        |
| 5. Order of Books:            | Special.   |
| 6. Introductions to Books:    | Only 'Written from . . .'  |
| 7. Form of text and headings: | Long paragraphs. Translator's own system of numbering.             |
| 8. Notes:                     | References and explanatory. See above.                             |
| 9. Old Testament quotations:  | Most but not all inset in italic type.                             |

## *The New English Bible*

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|---------------------------------|-----------------------------------|
| 10. Direct speech:              | Marked by double inverted commas. |
| 11. Emphatic words and phrases: | Often by paraphrase.              |
| 12. Greek text:                 | No single manuscript.             |

### THE NEW ENGLISH BIBLE THE NEW TESTAMENT

The seed from which this most recent version of the New Testament sprang was sown in Scotland as far back as 1946 when a young minister of the Church of Scotland made the then startling suggestion that a commission should be appointed to prepare a new translation of the Bible in the language of the present day. However excellent the suggestion, it would have passed with little notice had not the minds of many been thinking along the same lines. As it was the suggestion was taken up enthusiastically, other church councils were brought in, also representatives of the University Presses of Oxford and Cambridge. A committee was formed to carry out the work, and the New Testament was published in 1961. Work on the Old Testament continues.

It is a strange thing that the English-speaking people seem to surpass all others in their controversies over translations of the Bible. Every major version that has appeared in English has been bitterly attacked, including even the now revered Authorized Version itself. The Revised Version of 1881 came for yet more violent opposition, yet it has survived to give over eighty years service to the church of God. The fact must be faced that all works of translation leave much to be desired when compared with their originals, and this is certainly true of such widely contrasted versions of the New Testament as the Authorized and the New English Bible.

It is particularly unfortunate that some of the attacks on the N.E.B. have been manifestly spiteful, and others plainly dishonest. Several critical reviewers, for instance, have stated that this version omits reference to the blood of Christ in Colossians 1, 14, and from this they draw violently derogatory conclusions. The statement itself is true, but it is not the whole truth, and so the conclusions are misleading. What is not stated is that a whole string of versions, from the Revised onwards agree with the N.E.B. on this point. The fact is that this passage is an instance of 'double copying' in an early manuscript. The N.E.B. does insert the words 'His blood' lower down in verse 20 of the same chapter, the place where they properly belong. But many critics have not been fair enough to mention this fact.

In the many writings of the critics the comparison is almost always made between the Authorized Version and the one currently being attacked—as if the A.V. itself were the final standard of correctness against which others must be measured. Any true comparison between versions must take account of a number of factors and apply them impartially to each. Above all the test must be fidelity to the original, not conformity with another favoured English translation. Then there is the question of the Greek text used. Here not only the N.E.B. but almost all recent versions are vastly superior to the Authorized version. (See page 118).

Then there is the matter of detail accuracy in dealing with the tenses of the verb, the distinction between synonyms, the use of the article. Here the N.E.B. is far ahead of the older version. Whether it is right to query the personal godliness and character of the translators of a version as a criterion of its trustworthiness is perhaps a matter of opinion. It is always assumed by critics of the newer versions that the Authorized Version translators were themselves beyond reproach in every way. The fact is that the names of some of them are not even known.

There is certainly plenty that can be honestly criticized in the

N.E.B. In places it is needlessly pompous, in others ritualistic, as will be noted in the following paragraphs. But a balanced assessment of any version must give examples of good, not so good, and plainly unsatisfactory renderings. It is not difficult to find examples of good translations. Here are a few.

‘Please accept my apologies’ (the unwilling guest of Luke 14, 18).  
‘But it was kind of you to share the burden of my troubles’ (Phil. 4, 14).

‘I, Tertius, who took this letter down’ (Rom. 16 22). Some form of shorthand was used even in New Testament times, so the rendering is apt.

‘I do not want this to be a flying visit’ (1 Cor. 16, 7).

The border-line between the happily idiomatic and the plainly slang is a fine one indeed. The following examples are near that line:

‘This touched them on the raw’ (Acts 5, 33).

‘I sponged on no one’ (2 Cor. 11, 9).

‘Tell her (Mary) to come and lend a hand’ (Luke 10, 40).

‘has he the face to take it to pagan law-courts’ (1 Cor. 6, 1).

The N.E.B. does not hesitate to use the unusual word if it is the right one for the context, e.g., ‘The woman was clothed in purple and scarlet and bedizened with gold’ (Rev. 17, 4); ‘What can this charlatan be trying to say?’ (Acts 17, 18). Some of the out-of-the-way words used, however, are not so happy: ‘believers incorporate in Christ’ (Eph. 1, 1), ‘What are they [the angels] but ministrant spirits’ (Heb. 1, 14); ‘the purgation of sins’ (Heb. 1, 3); ‘be consolidated in the faith’ (Col. 2, 7); ‘inculcate abstinence from certain foods’ (1 Tim. 4, 3).

In other places there is a decidedly ritualistic note: ‘when the lesson is read’ (2 Cor. 3, 14). The original is simply ‘In the reading of the Old Covenant’. ‘Elders who do well . . . worthy of a double stipend’ (1 Tim. 5, 17). The N.E.B. is not alone in

imagining a regularly salaried class in the New Testament church, but one of which the Scripture knows nothing.

The opening verse of John's Gospel, the rendering of which so often betrays doctrinal bias in a version (see page 12) is well put here: '... and what God was, the Word was.' On the other hand Matthew 16, 18 has a rendering which lends itself but too easily to Romanist claims: 'You are Peter, the Rock, and on this rock I will build my church.' The original has no explanation of the meaning of 'Petros' (the English Peter) but the word there is clearly masculine, whereas the 'rock' on which the church is to be built is 'petra' which is feminine.

A very great number of copies of the N.E.B. have been sold, and many people who do not normally read the Bible at all are reading this version. The passage of years has justified the once vilified Revised Version of 1881, and the same test alone can prove the worth of the N.E.B.

*General Information*

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|---------------------------------|--|
| 1. Published by:                | University Presses of Oxford and Cambridge.  |
| 2. First published:             | 1961.  |
| 3. Editions:                    | Many reprints.   |
| 4. General Introduction:        | History of version. Principle of translation.  |
| 5. Order of Books:              | Normal.  |
| 6. Introductions to Books:      | None.  |
| 7. Form of text and headings:   | Paragraphs with full side verse numbering. Page and Section headings in italic type. |
| 8. Notes:                       | Mostly variant reading.  |
| 9. Old Testament quotations:    | Some but not all inset in same type.   |
| 10. Direct speech:              | Marked in single inverted commas.  |
| 11. Emphatic words and phrases: | Often by paraphrase.   |
| 12. Greek text:                 | Many sources.  |

SIMPLIFIED VERSIONS OF THE NEW TESTAMENT.  
THE NEW TESTAMENT IN PLAIN ENGLISH

C. Kingsley Williams

This version uses a restricted vocabulary based on *The Interim Report on Vocabulary Selection*, published in London in 1936. All the words outside this list of some two thousand are shown in a Glossary at the end of the work and their meanings explained.

Not only are simple words used, but the sentence construction is simple too. In Paul's letters there are a number of sustained logical arguments which in both the original Greek and in the Authorized Version are presented in very long sentences with a number of qualifying clauses and parentheses. The modern tendency in written English is towards shorter sentences, and this version follows that trend. Romans 1, 1-7, a single sentence in the original is here divided into two, another long single sentence, Colossians 1, 9-17, is broken into five. This practice certainly makes for easier reading.

As the vocabulary of the Greek New Testament runs to approximately 5,000 words, a version which uses less than half that number in English cannot have the fine precision of one using a normal vocabulary, though much can be done by substituting phrases for single Bible words. But this is no reason for the failure of this version in some places to give accurate tense renderings, or to distinguish synonyms. In a list of check passages on these points the *New Testament in Plain English* shows a moderate score only.

There is much that is easy and pleasant reading, though as with all versions it is not difficult to find renderings which jar: 'Say your prayers' (Matt. 6, 5). The passage concerning the demoniac in Mark 5, 2-13 is doubly unhappy in its renderings. Verse 7 reads: 'By God, I tell you, you are not to torture me.'

It is true that the original literally reads, 'I adjure you by God', but the phrase 'by God' is so commonly used in English in blasphemy that it is most unsuitable here. Then 'My name is Troops' in verse 9, though not objectionable in the same way, is certainly not idiomatic English. 'Meeting House' (Matt. 4, 23) has a special sense in English, which does not properly convey the idea of the Jewish Synagogue. 'The Friend' for the Holy Spirit in John 14, 25 lacks both dignity and reverence. No other well-known version uses that term. Then in John 3, 14 'the snake in the wilds' scarcely gives the right atmosphere, nor does it seem in keeping to say of evil spirits that 'their hair stands on end' (Jas. 2, 19).

Some good renderings are 'saw the heavens torn open' (Mark 1, 10), 'This is a word you can trust' (1 Tim. 4, 9), 'Take your money and go' (Matt. 20, 14).

There is an ever-present difficulty in a modern speech version of fitting modern terms into an ancient narrative: 'The Jewish Police' (John 18, 12), 'handcuffs' (Acts 26, 29), 'landlord' (Matt. 20, 1) all sound somewhat out of character in a translation of the New Testament. One rendering in particular shows how hard it is to find a true equivalent in English for a typical Bible word. This version uses 'double-dealer' for the Authorized 'hypocrite', as in Matt. 23, 23, and so partly misses the point. A double-dealer in current English is generally a rogue of some kind, a cheat, whereas a hypocrite can be a man, reasonably honest in his business dealings, but who is playing a part morally, or putting on an act before the world.

### *General Information*

- |                          |                                  |
|--------------------------|----------------------------------|
| 1. Published by:         | S.P.C.K., Eerdmans.              |
| 2. First published:      | 1952.                            |
| 3. Editions:             | American, 1963.                  |
| 4. General Introduction: | Brief. Basis of vocabulary used. |
| 5. Order of Books:       | Normal.                          |



## *Simplified Versions*

- |                                 |  |
|---------------------------------|--|
| 6. Introductions to Books:      | None.  |
| 7. Form of text and headings:   | Paragraphs. Internal verse numbering. No headings. |
| 8. Notes:                       | All at end. Mostly on renderings.                  |
| 9. Old Testament quotations:    | Inset in same type.                                |
| 10. Direct speech:              | Not marked.  |
| 11. Emphatic words and phrases: | Some by paraphrase.                                |
| 12. Greek text:                 | As for Revised Version.                            |

## THE BIBLE IN BASIC ENGLISH

This translation of the New Testament must certainly come under the heading of Simplified Versions, though it is quite different in character from other versions which use a restricted vocabulary. Basic English is a simple form of the English language which with 850 words claims to be able to give the sense of anything which may be said in English. For specialized writing, however, which includes Bible translation, the number of words is brought up to one thousand, for the present purpose by adding fifty special Bible words, plus one hundred words helpful in reading English verse.

Basic English accomplishes this economy of vocabulary by dispensing with all but about eighteen of the many thousands of English verbs. Though as it is claimed this does not prevent a writer from giving the *sense* of what he wants to say, it is often not possible to give that sense in natural idiomatic English. Here are a few examples, all from the early chapters of Matthew, which illustrate the result of this lack of normal verb forms: 'falling down on their faces they gave him worship' (Matthew 2, 11), 'they were given baptism by him' (Matt. 3, 6), 'one who had hate for him' (Matt. 13, 25).

The meaning is quite clear in these examples, but there is a feeling of strangeness in the construction. In places the effect is still more clumsy: 'or put your jewels before pigs, for fear that they will be crushed underfoot by the pigs whose attack will then be made against you' (Matt. 7, 6). Then in Luke 13, 6 the device adopted to avoid the use of a verb has most unsatisfactory implications: 'He made up this story for them.'

There are, however, many passages which read quite naturally and easily, and the accuracy of the version in dealing with the verbal tenses and with synonyms is above average. It should be noted that Basic English in general is not primarily intended for English-speaking readers, but rather for those who learn English as a second language.

The unusual sentence construction can in fact have its own value to those familiar with the conventional versions. It constantly pulls up the reader and makes him think afresh on many passages which have previously been taken for granted. Within the limits of the special vocabulary the work is well done.

#### *General Information*

- |                                 |                                       |
|---------------------------------|---------------------------------------|
| 1. Published by:                | Cambridge University Press.           |
| 2. First published:             | 1941.                                 |
| 3. Editions:                    | Several. 1956 edition still in print. |
| 4. General Introduction:        | Short Note only.                      |
| 5. Order of Books:              | Normal.                               |
| 6. Introductions to Books:      | None.                                 |
| 7. Form of text and headings:   | Separate verses. No headings.         |
| 8. Notes:                       | None.                                 |
| 9. Old Testament quotations:    | Same as text.                         |
| 10. Direct speech:              | Not marked.                           |
| 11. Emphatic words and phrases: | Some by paraphrase.                   |
| 12. Greek text:                 | Not stated.                           |

## ROMAN CATHOLIC VERSIONS

For many centuries the Roman church opposed the free translation of the Scriptures in the language of the people, and as noted on page 25 it was only the flood of Protestant versions in the 16th century which forced the production of the early English Catholic translations. Now the great and ever increasing work of the Protestant Bible Societies and allied agencies has again awakened the Roman hierarchy to the fact that in Scripture translation they are woefully behind the times.

Though little difference in attitude towards the Scriptures is yet seen in those lands where Rome's sway is strongest, there has been an outward official change of heart in such countries as Britain where men's minds are still free. Here the reading of the Bible is positively encouraged, and to meet the new demand two fresh and officially recognized English Catholic versions of the New Testament have been published.

## THE WESTMINSTER VERSION OF THE SACRED SCRIPTURES

*Chief Editor: Cuthbert Lattey*

This version is a translation from the original Greek, and it was published in several stages between 1913 and 1935, making a four-volume edition of the whole New Testament with copious notes and full introductions to each Book. A smaller single volume edition, published in 1947 has few notes.

This is a scholarly work, in modern English apart from the retention of the 'thou' and 'thee' forms and their attendant verbal variations. It is inclined to be a little stiff in places, as in the following examples: 'Vengeance is mine, I will make requital' (Heb. 10, 30), 'A sceptre of justice is the sceptre of thy

sovereignty' (Heb. 1, 8). The degree of accuracy in dealing with tenses and synonyms is but moderate, and the same applies to the presentation of the Eastern character of the narrative.

The translation is made from a revised and reliable Greek text, and Lattey is far more drastic in dealing with spurious additions than is Knox, the author of the other Catholic version noted on page 75. However good a scholar the translator of a Catholic version may be, the doctrinal bias of Rome can too easily be seen in the text or footnote, or in both. Here is 'the apostolate' (Rom. 1, 5) and the clinging to the much misused word, 'charity' in 1 Corinthians 13. In the Notes, where naturally the translator has a free hand, the sacerdotal signs are still more evident. On James 5, 16 is the comment 'there is mention of confession of sins which is evidently to be made before priests.' There is no such thing evident in the Scriptures. Then on Hebrews 10, 22: 'with body cleansed in pure water' is the comment: 'The washing of the body refers to the Sacrament of Baptism. The water is called pure because purifying.' So says Rome.

#### *General Information*

- |                               |  |
|-------------------------------|--|
| 1. Published by:              | Sands & Co. (one-volume) Longmans (four-volumes).            |
| 2. First published:           | From 1913.   |
| 3. Editions:                  | Now out of print.  |
| 4. General Introduction:      | Short.   |
| 5. Order of Books:            | Special.   |
| 6. Introductions to Books:    | Summary in one volume edition; fuller in larger edition.     |
| 7. Form of text and headings: | Paragraphs with side verse numbering. Main section headings. |
| 8. Notes:                     | Few in Single Volume. Fuller in larger edition.              |
| 9. Old Testament quotations:  | Inset in same type.  |

## *The Westminster Version*

- |                                 |                                   |
|---------------------------------|-----------------------------------|
| 10. Direct speech:              | Marked by single inverted commas. |
| 11. Emphatic words and phrases: | Some by paraphrase.               |
| 12. Greek text:                 | Not stated.                       |

## THE NEW TESTAMENT IN ENGLISH

*Ronald Knox*

This Roman Catholic version of the New Testament is different in a number of ways from the preceding one of Lattey's. It is somewhat of a paradox, for though the title page describes the work as being 'newly translated from the Latin Vulgate', it is clear that the translator had the Greek before him all the time. Then Knox admits into his text, presumably on the authority of the Vulgate, a number of passages which his co-Catholic colleague Lattey rejects.

The Preface to Knox's work by the then Roman Catholic Archbishop of Westminster is unfortunate, for after referring to the Rheims New Testament, it goes on to vilify those reformers whose great achievement was the spreading of the Scriptures in the language of the people, a work for which they were constantly persecuted by Rome.

In spite of this unlovely Introduction, Knox's translation is of outstanding merit. He had the rare gift of a lively and vigorous style in English, which had already been seen in his secular writings. The text of the version, too, is relatively free from Romish twists, though there are some such as Hebrews 10, 22, 'our bodies washed clean in hallowed water', 'did penance' (Matt. 12, 41).

It is not difficult to find good renderings such as Hebrews 11, 1, which is put in question form: 'What is faith? It is that which gives substance to our hopes.' Then in verse seven of the

same chapter, speaking of Noah: 'Thus he proved the whole world wrong.' An interesting paraphrase is in 1 Corinthians 14, 10: 'No doubt all these different languages exist somewhere in the world', and Romans 6, 2, 'We have died, once for all, to sin; can we breathe its air again?' 'washing their hands again and again' (Mark 7, 3).

In spite of his excellent command of English, Knox is at times trapped by the 'heavy' word: 'some adumbration of the truth' (Heb. 9, 24), 'but some things disedify' (1 Cor. 10, 23), 'His feet like orichalc melted in the crucible' (Rev. 1, 15). It is but rarely that Knox approaches the slang border-line, but he does so in Acts 12, 18: 'there was a great to-do among the soldiers.'

It is in the prolific footnotes to this translation that danger is found, for they often give a Roman Catholic interpretation to a rendering which is in itself beyond criticism. The note against John 13, 10 reads, quoting St. Cyprian: 'washing of the feet symbolizes sacramental absolution', and that on Matthew 1, 25 attributes to 'our Lady' a perpetual virginity for which there is no Scriptural authority. In these footnotes there are also such recurring phrases as 'some have understood', 'the Greek may mean', 'the context is obscure', all of which tend to give an impression of unreliability in the text of Scripture itself. This policy well accords with the Roman Catholic precept that the Bible cannot be understood except as interpreted by their church.

This version is more careful than many in rendering tenses and synonyms, though it does not give a very good picture of the Eastern scene as it really was.

#### *General Information*

- |                          |                                 |
|--------------------------|---------------------------------|
| 1. Published by:         | Burns, Oates, Sheed & Ward.     |
| 2. First published:      | 1947.                           |
| 3. Editions:             | Reprinted regularly.            |
| 4. General Introduction: | Preface by Catholic archbishop. |

## *The New Testament in English*

- |                                 |  |
|---------------------------------|--|
| 5. Order of Books:              | Normal.  |
| 6. Introductions to Books:      | Collected under 'Contents' at front.   |
| 7. Form of text and headings:   | Long paragraphs with side verse numbering. Short heading in italic type at top of each page. |
| 8. Notes:                       | Full in places. Interpretive and queries on text   |
| 9. Old Testament quotations:    | Same as text.  |
| 10. Direct speech:              | Not marked.  |
| 11. Emphatic words and phrases: | Some by paraphrase.  |
| 12. Greek text:                 | The Latin Vulgate. With reference to Greek.  |

### AMERICAN VERSIONS OF THE NEW TESTAMENT. THE AMERICAN STANDARD VERSION

This version was a direct outcome of the English Revised Version of 1881. An American Committee co-operated with the British translators, and it was agreed that on all ultimate points of difference, the latter, who had taken the initiative in the work, should have the decisive vote. To compensate for this it was further agreed that the American preferences on such points of difference should be published as an appendix in every copy of the English Revised Version for a period of fourteen years, and this was duly done.

The British revision companies disbanded shortly after the completion of the work of translating the whole Bible in 1885, but the American companies continued. As a result of their further work the American Standard Version was published in 1901. Many of the differences between this and the English Revised consist in the placing in the text of the American

preferences, which in the British work were shown only in the margin if at all. Though such changes were almost invariably for the better, the American Standard is still a decidedly conservative version in the sense that its ties with the older Authorized Version both in style and language are very strong. In Revelation 1, 12, for instance, the entirely incorrect 'candlestick' is left in the text, and the correct 'lampstand' shown only in the margin as in the English Revised Version. The misleading word 'Libertines' of Acts 6, 9 is also retained in the text, though here the American version is an improvement on the British to the extent that it gives 'freedmen' in the margin.

There are numerous other improvements, mostly in the rendering of individual words, though there is no spectacular departure from the British work.

The American Standard Version served a very useful purpose in its day, but interest in it declined as a result of the appearance of so many fresh versions of the New Testament. Many in America were disturbed to think that this 1901 version was fast disappearing from the scene, and so it was decided to make a careful and conservative revision of it. This work was completed in 1963, and the New American Standard Bible (New Testament) was published by the Lockman Foundation.

This latest member of the 'Revised' family of versions of the New Testament has much to recommend it, in accuracy, freedom from archaisms, and because it still retains something of the happy atmosphere of the earlier versions.

#### *General Information*

- |                          |   |
|--------------------------|---|
| 1. Published by:         | Nelson, New York; Revised by Lockman, Broadman, Moody, and World. |
| 2. First published:      | 1901.   |
| 3. Editions:             | Revised 1963.   |
| 4. General Introduction: | History of Version. Types of changes from English R.V.            |



## *American Versions*

- |                                 |   |
|---------------------------------|---|
| 5. Order of Books:              | Normal.   |
| 6. Introductions to Books:      | None.   |
| 7. Form of text and headings:   | Paragraphs. Internal verse numbering. Running headlines at top of each page in bold type. |
| 8. Notes:                       | Almost all on alternative renderings.   |
| 9. Old Testament quotations:    | Inset in same type.   |
| 10. Direct speech:              | Not marked.   |
| 11. Emphatic words and phrases: | Not generally indicated.  |
| 12. Greek text:                 | As English R.V.   |

## THE NUMERIC NEW TESTAMENT

*Ivan Panin*

This unusual version of the New Testament is based on the theory of Bible Numerics. It is well known that in both Greek and Hebrew the letters of the alphabet had a number value in addition to their use in word formation, as if in English 'a' equalled 1, 'b' equalled 2 and so on. Panin declares that the 'arithmetical value' of every word in the Bible, assessed on the above principle affords a guide to the true reading of the original text. The number of words in sentences and verses is also considered to conform with a numeric pattern, generally in multiples of the key number seven. That simple numbers do have some symbolic significance in Scripture is very probable indeed, but the exponents of Bible Numerics press their theory to utterly extravagant limits; they cover many pages with figures and often deal in millions.

The result of Panin's application of this theory to a translation of the New Testament is a curiously mixed version. In many places the renderings are natural and idiomatic, often in fact in the phraseology of the old Authorized Version. In other places

the translation is as clumsily literal as are the versions of Young or Rotherham.

In his preface Panin deals very fully with the problem of the definite article in the original Greek, and his English translation is in general admirably accurate in this matter. But he also tries to indicate the presence of the article in the original when it is totally unidiomatic in English: 'Now the birth of: Jesus Christ was thus', the colon indicates that the Greek literally reads 'the Jesus'. There are hundreds of such pieces of information completely useless to the English reader. The rendering of Luke 23, 24: 'Pilate gave sentence *that* what they asked to be done' is an example of a clumsily literal translation.

Panin is one of the few translators who indicate emphatic words by means of special type—here by using capitals 'And WE have believed and know that THOU art the Holy One of :God' (John 6, 69). It is curious in such an otherwise almost over-careful version to find such an archaism as 'bewrayeth' retained in Matthew 26, 73. The treatment of synonyms is generally good, and the 'thou-thee' forms are generally retained.

#### *General Information*

- |                               |  |
|-------------------------------|--|
| 1. Published by:              | Clarke, Irwin, Toronto.                                  |
| 2. First published;           | 1914.  |
| 3. Editions:                  | 2nd Edition 1935.  |
| 4. General Introduction:      | On Bible Numerics. Also long Note at end.                |
| 5. Order of Books:            | Gospels, Acts normal. Epistles in special order.         |
| 6. Introductions to Books:    | None.  |
| 7. Form of text and headings: | Very long paragraphs. Side verse numbering. No headings. |
| 8. Notes:                     | Collected at end. Varied.                                |
| 9. Old Testament quotations:  | Inset in same type.                                      |
| 10. Direct speech:            | Not marked.  |

- |                                 |                               |
|---------------------------------|-------------------------------|
| 11. Emphatic words and phrases: | Some in capital letters.      |
| 12. Greek text:                 | Determined by Bible Numerics. |

## THE CONCORDANT VERSION

It has already been stressed that it is not the business of the Bible translator to trespass into the realm of interpretation, certainly not in dispensational matters. But this is just what the author of the Concordant Version does. This translation is dominated by what might be called 'ultra-dispensational' tendencies, which developed towards the end of the last century. Ephesians, Philippians and Colossians—the Prison Epistles as they are often called—are here labelled 'Paul's Perfection Epistles', and it is declared that they are emphatically *the* truth for the present age. This is in accord with the teaching about the imaginary 'dispensational door' which Paul is alleged to have slammed to in the closing verses of Acts, thus shutting the Jewish people out of blessings in the church. In contrast to this exaltation of these three epistles, the so-called Catholic Epistles, James and Peter, Jude and John, also Hebrews are labelled 'The Circumcision Epistles', and the translator rashly declares that 'they do not apply at all to the present interval of God's gracious dealings with the nations'. Certainly James, Peter and the writer to the Hebrews primarily addressed Christians who were originally Jews, though this does not detract from their current value, but to speak of John's writings as being inapplicable at the present time is plain nonsense.

It is not surprising to find a version based on such ideas unsatisfactory in other directions too. The first thing noticed in the original full edition of the work is a Greek text occupying half of each alternate page. But this Greek text is in fact a piece of pompous window-dressing to impress the unlearned, for not

one reader in ten thousand could make anything of it. The reason for this is that the Greek characters are all in a special form of half-capitals (known as 'uncials') with no space between words and no punctuation. This is in fact an imitation of the form of lettering used on the great manuscripts of the 4th century. Even a person well accustomed to reading the ordinary printed Greek New Testament could decipher this text but slowly and laboriously—unless he were a specialist in ancient manuscripts. To reproduce this form here is a pretentious claim to scholarship.

With this unusual Greek text there is a word-for-word inter-linear rendering in English, here called a sublinear. How little value this can be to the ordinary reader may be judged from the literal rendering of 1 Peter 3, 21:

'Not of-flesh from placing of-filth but of-conscience good inquiry into God thru up-standing of Jesus anointed.'

Some further idea of the exaggerated claims made for this version may be gathered from a paragraph under the heading 'The Grammatical Standards': 'No one unacquainted with the Original can have any idea of the lack of grammatical consistency in current and accepted translations. The same form is rendered past, present and future, when it should be translated uniformly.' Any competent translator will know that a single tense in one language should not always be rendered by the same tense in another language. As a result of this policy there is in this version a constant use of what is called the Continuous Present tense in English, whether or not the effect is idiomatic: 'On the morrow he is observing Jesus coming towards him' (John 1, 29), 'Now Peter is averring to them' (Acts 2, 38). The awkward tense-form and the pompous 'averring' are characteristic of this version. What is wrong with the simple 'Then Peter said to them'? Acts 1, 3 'being visualized to them' is another example of the needlessly formal word.

The use of 'ecclesia' for 'church', even in the well-known

passage in Matthew 16, 18 is another example of the pretentiousness of the version. Similar is the use of the affected 'eons' for 'ages' in Hebrews 1, 2. Because this is a decidedly literal version, and tries to use the same English word for the same Greek one (hence the name 'Concordant') it does give careful attention to synonyms, and the use of the definite article, though there is a slip in John 3, 10 where the article is wrongly omitted. It is a pity that some orthodox versions do not emulate the Concordant in such accuracy, while avoiding its many defects. In the recent International Edition of the version there is a long list of signs and abbreviations, somewhat on the lines of those found in the *Newberry Bible*. These signs indicate singular and plural, and the particular preposition in the original, and similar details.

In the early fuller edition actual English text occupies only half of each page facing the Greek. The other half is devoted to extensive notes. The attribution of John 16, 11 (linked with 12, 31 and 14, 30) 'The Chief of this World' to Christ rather than to Satan will evidence how wild the interpretations in these Notes can be.

### *General Information*

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|-------------------------------|--|
| 1. Published by:              | Concordant Publishing Concern, Los Angeles.                                  |
| 2. First published:           | 1919.  |
| 3. Editions:                  | International Edition revised 1944.  |
| 4. General Introduction:      | Advantages of the version. Long article at end on principles of translation. |
| 5. Order of Books:            | Normal.  |
| 6. Introductions to Books:    | In large early edition only.   |
| 7. Form of text and headings: | Paragraphs with side verse numbering. No headings.                           |
| 8. Notes:                     | Very full, half of each page on which English text is printed.               |
| 9. Old Testament quotations:  | Inset in same type as text.  |

- |                                 |  |
|---------------------------------|--|
| 10. Direct speech:              | Marked by double inverted commas.      |
| 11. Emphatic words and phrases: | Many by bold type, some by paraphrase. |
| 12. Greek text:                 | The three codices.                     |

## THE NEW TESTAMENT—AN AMERICAN TRANSLATION

*Edgar Goodspeed*

The title of this version explains its purpose. At the time of its publication, apart from the American Standard Version, which differed little at base from the English Revised, American readers largely depended on British versions for reading the New Testament.

Very naturally Goodspeed uses specifically American idioms in his translation. Most of these sound only mildly strange to British ears, though in such a passage as Acts 8, where the Eunuch is said to be sitting in his 'car', there is certainly a jarring note.

Synonyms are generally carefully distinguished, and the treatment of the definite article is good, but the rendering of certain terms tends to tone down the force of the original. Examples are 'uprightness' for righteousness in Romans 3, and 'agreement' for Covenant in various passages (as Heb. 8, 7). In 1 Peter 3, 19 Goodspeed accepts the suggestion that the name 'Enoch' has dropped out of the text, and so renders the verse 'In it Enoch went and preached even to those spirits ...'

There are some vigorous paraphrases as in 1 Corinthians 13, 3 'Even if I give away everything I own, ... but do it in pride ... it does no good.' Also in the same context: 'Love is patient and kind. It does not put on airs.' Luke 13, 32 starts well, but ends with a piece of near slang: 'Go say to that fox (Herod)

Here I am, driving out demons and performing cures . . . and on the third day I will be through.'

Goodspeed is rather better than the average in dealing with the article, tenses and synonyms, also in presenting the Eastern background of the New Testament—in spite of 'car' above! He well brings out the contrast between the values of the Talent (Matt. 25) and the Pound (Luke 19) rendering them 1,000 dollars and 20 dollars respectively.

There are a couple of curious slips in sentence arrangement: 'the chest (ark) that contained the agreement (covenant), entirely covered in gold' (Heb. 9, 4). It was the ark not the covenant that was gold-covered. Then in Hebrews 10, 1: 'the same sacrifices . . . cannot wholly free those who come to worship from their sins.' John 6, 67 is well put 'Do you mean to go away too?' but in verse 70, Judas Iscariot is inadequately described as an 'informer'.

#### *General Information*

- |                                 |   |
|---------------------------------|---|
| 1. Published by:                | University of Chicago Press.                      |
| 2. First published:             | 1923.   |
| 3. Editions:                    | 21st edition 1946. Many reprints.                 |
| 4. General Introduction:        | Brief.  |
| 5. Order of Books:              | Normal.   |
| 6. Introductions to Books:      | None.   |
| 7. Form of text and headings:   | Short paragraphs with side verse numbering.       |
| 8. Notes:                       | None.   |
| 9. Old Testament quotations:    | Inset in same type and in double inverted commas. |
| 10. Direct speech:              | Marked by double inverted commas.                 |
| 11. Emphatic words and phrases: | Some shown by a paraphrase.                       |
| 12. Greek text:                 | Westcott & Hort.                                  |

## THE NEW TESTAMENT IN MODERN ENGLISH

*Helen Montgomery*

The first aim of this translation, as announced in the Preface is: 'To offer a translation in the language of everyday life, that does not depart too much from the translations already familiar and beloved.' The result of this policy is as might be expected a fairly conservative version, which has many reminders of the Authorized and other earlier translations.

The treatment of synonyms and tenses is particularly good, but the way the names of coins are rendered is confusing. In some places dollar equivalents are used and sterling values in others. Most of the chapter and paragraph headings are to the point, but that of 2 Timothy 4 is rather far-fetched: 'Paul's Swan-Song'. The caption to Hebrews 12 on the other hand is stimulating and unusual: 'Racing with all heaven looking on', so is that at the end of Romans 10: 'Fly Abroad, Thou Mighty Gospel.'

The implied note of irony in the Lord's rejoinder to the Pharisees over their empty ceremonies is well conveyed by 'It is praiseworthy, is it' he exclaimed, 'to reject the command of God that you may keep your tradition!' (Mark 7, 9).

It is curious that a number of translators have a yearning for the bizarre and out-of-the-way word, and Helen Montgomery is no exception. 'His resurrection from the dead instated as Son of God' (Rom. 1, 4), 'an emanation of God's glory' (Heb. 1, 3). The use of 'philosophy' and 'philosopher' in place of wisdom and wise in 1 Corinthians chapter 1 is not happy. The modern specialized meanings of these words confuse the issue. The sense of Mark 6, 40 is decidedly strained by forcing the derivation: 'They sat down like beds in a garden'. The original term did once carry the idea of garden plots, but the 'orderly groups' of most modern versions gives a thoroughly adequate rendering.



## *The New Testament in Modern English*

### *General Information*

- |                                 |   |
|---------------------------------|---|
| 1. Published by:                | Judson Press, Philadelphia.   |
| 2. First published:             | 1924.   |
| 3. Editions:                    | 12th printing 1949.   |
| 4. General Introduction:        | Short. To celebrate 100 years of Bible distribution.  |
| 5. Order of Books:              | Normal.   |
| 6. Introductions to Books:      | Short: date, characteristics.   |
| 7. Form of text and headings:   | Short paragraphs. Section headings in capital letters. Paragraph headings in bold type. Side verse numbering. |
| 8. Notes:                       | None.   |
| 9. Old Testament quotations:    | Inset in italic type.   |
| 10. Direct speech:              | Marked by double inverted commas.   |
| 11. Emphatic words and phrases: | Some shown by a paraphrase.   |
| 12. Greek text:                 | Not stated.   |

## THE NEW TESTAMENT.

### A TRANSLATION IN THE LANGUAGE OF THE PEOPLE

*Charles Williams*

This modern-language version of the New Testament is only moderately colloquial, and it does not strike the British reader as being excessively American, apart from the occasional use of such phrases as 'right now', and the curious 'gotten'.

Most versions have their special 'slant', and this one is marked by the exceptional pains to bring out in English the exact force of the flexible Greek verb in its various tenses. The idea of action going on in the past is often shown by the use of the word 'continued' as in 'Jerusalem and all Judaea continued to go out to Him' (Matt. 3, 5). This gives a correct picture of a regular

stream of people going out to John the Baptist; similarly 'angels came and continued to wait on Him' (Matt. 4, 11).

Commands which call for immediate action are often indicated by using the word 'stop' as 'Stop being afraid' (Acts 18, 9). Commands which on the other hand call for constant obedience are shown by the word 'keep' or 'keep on' as: 'Keep on curing the sick' (Matt. 10, 8), 'Keep on listening to Him' (Matt. 17, 5).

This otherwise praiseworthy striving for precision, however, does tend to result in somewhat monotonous English, and this makes the version less suitable for general and public reading. The fact is that normal and idiomatic English does not lend itself to such precisions in the use of the verb. Perhaps the translator himself realized something of this, for more variety is introduced in his rendering of 1 Thessalonians 5, 16-22:

'Always be joyful. Never stop praying. Make it a habit to give thanks for everything. Stop stifling the Spirit. Stop treating the messengers of prophecy with contempt. Continue to abstain from every sort of evil.'

This version, in common with other one-man translations, has its share of curious renderings: 'Stop letting anyone, in gratuitous humility and worship of angels defraud you as an umpire' (Col. 2, 18). The word 'parables' as in Mark 3, 23 is not so happily rendered as 'short stories'. There is an almost whimsical note in the translation of Colossians 4, 2: 'You must persevere in prayer and by this means stay wide awake when you give thanks.'

In contrast to the excessively literal renderings in some places, there are some frankly colloquial expressions used in the version: 'But to what angel did He ever say, Just keep your seat at my right hand' (Heb. 1, 13). The 'hard times' of 2 Timothy 3, 1 sounds rather weak.

In spite of such criticisms, and as many might be levelled at most versions, this translation can be thoroughly helpful to the

## *Language of the People*

careful student of Scripture, who is more concerned with accuracy than with literary elegance.

### *General Information*

- |                                 |  |
|---------------------------------|--|
| 1. Published by:                | Moody Press, Chicago.  |
| 2. First published:             | 1937.  |
| 3. Editions:                    | Many.  |
| 4. General Introduction:        | Brief. Chiefly on language used.   |
| 5. Order of Books:              | Normal.  |
| 6. Introductions to Books:      | Short. In smaller type.  |
| 7. Form of text and headings:   | Long paragraphs. Internal verse numbering in later editions. Chapter summaries in capital letters. Section headings in 1966 edition. |
| 8. Notes:                       | Chiefly on sense of original text.   |
| 9. Old Testament quotations:    | Some inset in same type, others in double inverted commas in text.   |
| 10. Direct speech:              | Marked by double inverted commas.  |
| 11. Emphatic words and phrases: | Some shown by paraphrase.  |
| 12. Greek text:                 | Generally Westcott & Hort.   |

## THE FOUR GOSPELS

*C. C. Torrey*

That the four Gospels were originally written in Aramaic and not in Greek is the theory upon which this version is based. The translator claims that he has, from what he calls the Greek Translation, constructed or re-constructed the Aramaic original—and then rendered that into English. The result is not startling though there is no doubt as to the author's qualifications as an Aramaic scholar.

A theory such as the above as to the original form of the Gospels is in some ways on a par with the more recent controversy as to who wrote 'Shakespeare'. If an authorship problem

of a mere three hundred years ago cannot be positively resolved, it does not seem reasonable to dogmatize on another problem of origins which goes some sixteen hundred years further back, and that on no *direct* evidence at all. Many of the precisions of the Greek, the tenses of verbs, synonyms, etc., are ignored in the English of this version. It is scarcely credible that the supposed translator from Aramaic into Greek should have invented these careful distinctions.

The 21st chapter of John is stated to be the exception to the claim of Aramaic origin, and to have been written originally in Greek, yet the English translation ignores the remarkable triple synonyms in the Lord's conversation with Peter in verses 15-17. Torrey lists a number of what he calls 'unacceptable' or even 'nonsense' readings in the Greek. These include such passages as 'salute no man in the way' (Luke 10, 4), and 'out of his belly shall flow rivers of living water' (John 7, 38), in the English rendering. The involved and time-wasting Eastern salutations are a clear reason for the instruction to a man on an urgent mission. The second statement is obviously figurative.

This version demonstrates the danger of being captivated by a single theory in relation to the Scriptures, particularly as the translator honestly states in his notes that the external evidence for the theory is practically zero.

*General Information*

- |                               |  |
|-------------------------------|--|
| 1. Published by:              | Hodder and Stoughton (in Britain).                                 |
| 2. First published:           | 1933.  |
| 3. Editions:                  | 1947 Second Edition.   |
| 4. General Introduction:      | On Aramaic question. Long article at end on Origin of the Gospels. |
| 5. Order of Books:            | Normal.  |
| 6. Introductions to Books:    | Included in Notes and Article.                                     |
| 7. Form of text and headings: | Paragraphs with side verse numbering.                              |
| 8. Notes:                     | At end.  |

## *The Berkeley Version*

- |                                 |                                |
|---------------------------------|--------------------------------|
| 9. Old Testament quotations:    | Inset in same type.            |
| 10. Direct speech:              | Not marked.                    |
| 11. Emphatic words and phrases: | Some by paraphrase.            |
| 12. Greek text:                 | Nearly always Westcott & Hort. |

## THE BERKELEY VERSION OF THE NEW TESTAMENT

*Gerrit Verkuyl*

In an article in *The Bible Translator* the author of this version states that he aimed at producing a translation less interpretive than Moffatt's, more cultured in language than Goodspeed's, more American than Weymouth's, and freer from the King James Version than the Revised Standard.

These high ambitions would appear to be but partially fulfilled. *The Berkeley Version* is in fact a curious mixture of extremes and at least three distinct types of rendering may be found in it, (a) some good and forceful expressions, (b) renderings decidedly stiff and clumsy, (c) phrases bordering closely on slang.

Some examples of good renderings are: 'what does he care about the sheep?' (John 10, 13—the hireling); 'let him down mat and all' (Luke 5, 19—the paralyzed man); 'Herod was uncommonly pleased to see Jesus' (Luke 23, 8); 'not to throw a noose over you' (1 Cor. 7, 35).

There are quite a number of passages from which examples of unpleasingly stiff rendering might be chosen: 'You will know them (the false prophets) by their output' (Matt. 7, 16), 'Let us go straight to Bethlehem and let us view this event' (Luke 2, 15—the shepherds), 'returning no . . . vituperation for vituperation' (1 Peter 3, 9). An even stranger choice of words is found in Luke 11, 9-11: 'rap and it will be opened to you . . .

to every rapper the door will be opened.' The rendering of John 6, 60 is ambiguous: 'This is a difficult message! Who can stand listening to it?' and the following verse contains an example of an unliterary use of a word, 'This aggravates you?' To aggravate is properly to make worse, not to annoy.

The near-slang expressions in this version are still less pleasing to the ear, the more so because they are quite unnecessary: 'do you look peeved because I am generous?' (Matt. 20, 15—the labourers in the vineyard); 'But Saul, still blowing off threats and murder against the Lord's disciples' (Acts 9, 1); 'So the wrong-doer will get what is coming to him for his wrongdoing' (Col. 3, 25). It is difficult to imagine that such expressions catch the spirit of the original.

There is one class of words, common enough in American secular writing, but to which Verkuyl seems specially addicted, though other American translators manage very well without using them. 'Hospitalize' is a common secular example, but Verkuyl uses such equally ugly formations as 'memorialize' (Luke 11, 48), 'burglarize' (Luke 12, 39), 'obligated' (Matt. 23, 16). Of the commoner colloquial phrases there are a number, some of which would scarcely be found in serious American secular writing: 'Pilate came back with, I am not a Jew, am I?' (John 18, 35). A curious American expression is found in Matthew 5, 42, which may well mystify the British reader, 'Give to the solicitor'. In Britain a solicitor is a lawyer, but in America he is one who solicits orders, a canvasser in fact.

One unusual feature of this version is the attempt to give a date at the head of each page, often of the year, but sometimes the month or day.

### *General Information*

1. Published by: Zondervan Publishing House, Grand Rapids, U.S.A.
2. First published: 1945.

## *The Berkeley Version*

- |                                 |  |
|---------------------------------|--|
| 3. Editions:                    | Now a part of the Berkeley Bible.                              |
| 4. General Introduction:        | Brief.   |
| 5. Order of Books:              | Normal.  |
| 6. Introductions to Books:      | Place and date of writing only.                                |
| 7. Form of text and headings:   | Paragraphs, side verse numbering. Section headings in Hebrews. |
| 8. Notes:                       | Rendering and comments.  |
| 9. Old Testament quotations:    | In text in double inverted commas.                             |
| 10. Direct speech:              | Some in double inverted commas, others not marked at all.      |
| 11. Emphatic words and phrases: | Not generally indicated.                                       |
| 12. Greek text:                 | Tischendorf's and Nestle's.                                    |

## THE REVISED STANDARD VERSION

The American Standard Version of 1901 (see page 78) differed but little at base from the English Revised Version of 1881, and the need was early felt in America for a further revision, particularly as new sources of textual correction became available in the form of recently discovered papyri. This need was met in the Revised Standard Version.

Though this version is decidedly less literal and more given to paraphrase than the older versions from which it is ultimately derived, it still retains some of the flavour of the Authorized Version, whereas the most important recent British version, the New English Bible does not. Examples of older forms retained in the Revised Standard are: 'the angels ministered unto Him' (Mark 1, 13). The N.E.B. has 'waited on'. Then the word 'swine' is retained in Mark 5, 11. This is neither modern English nor modern American, in which the usual word is 'hog'.

In some places simpler words might have been used with advantage, e.g. 'bleeding' rather than 'hemorrhage' (Mark 5, 29). Then Hebrews 6, 2 has the stilted 'ablutions'. The word 'shrine' used in Hebrews 6, 19 and elsewhere has undesirable ritualistic and idolatrous associations.

There is a fair amount of paraphrase as: 'you are not on the side of God, but of men' (Mark 8, 33), and surely 'it is not with angels that He is concerned' (Heb. 2, 16); 'the creation waits with eager longing for the revealing of the sons of God' (Romans 8, 19); 'Love . . . is not arrogant or rude . . . does not insist on its own way' (I Cor. 13, 5).

In a few places the Revised Standard strangely goes back to the minor inaccuracies of the Authorized Version, e.g. 'a virgin' (Matt. 1, 23). The English Revised correctly has 'the virgin'. I Timothy 6, 10 reads 'the love of money is the root of all evils' instead of 'a root'. Romans 16, 17: 'those who create dissensions' instead of 'are causing', which properly suggests a continued problem.

In spite of these relatively minor criticisms it can be said that for the most part the Revised Standard Version reads easily and well, though in general it is a translation for the general Christian public rather than for the student, who must put accuracy in translation before the pleasures of a good modern style. For one thing the Revised Standard is a little below the average in its presentation of the tenses and in distinguishing synonyms, also in picturing the true character of the New Testament age.

It is interesting to note that a Roman Catholic edition of this version has now been published. There are some adjustments to make it acceptable to Catholic readers, but as the list of changes at the end of the work shows, these are fewer than might be expected.

In the original edition of the New Testament of 1946 full indication is given of the pronunciation of proper names. The long list in Romans 16 affords a number of examples: 'A-ris-



## *The Revised Standard Version*

tob'-ulus', 'A-syn'-critus'. The paper-back edition of the whole Bible shows the stressed syllables only: 'Pat'robas', 'Epae'netus'.

### *General Information*

- |                                 |   |
|---------------------------------|---|
| 1. Published by:                | Originally Thomas Nelson, New York, now also by several others.               |
| 2. First published:             | 1946.   |
| 3. Editions:                    | Several by various publishers.  |
| 4. General Introduction:        | History of version only.  |
| 5. Order of Books:              | Normal.   |
| 6. Introductions to Books:      | None.   |
| 7. Form of text and headings:   | Paragraphs with internal verse numbering. Short captions at top of each page. |
| 8. Notes:                       | Mostly references. A few critical.  |
| 9. Old Testament quotations:    | Inset in same type.   |
| 10. Direct speech:              | Shown in double inverted commas.  |
| 11. Emphatic words and phrases: | Some by paraphrase.   |
| 12. Greek text:                 | As English Revised, plus papyri.  |

# THE SIMPLIFIED NEW TESTAMENT IN PLAIN ENGLISH FOR TODAY'S READER

*Olaf Norlie*

Two versions of the New Testament which use a specially simplified vocabulary were considered earlier in this book (see pages 69-71). They were both British versions; now an American one is to be described. The publishers of Norlie's translation state that it is particularly aimed at today's young people, and that wherever there is a choice, the translator has tried to use the simpler word.

As with almost all one-man translations this work is of uneven quality, for it is difficult for any individual worker to excel all the time. A passage such as the later chapters of 1 Corinthians, not an easy one by any means, reads well and smoothly, and the same might be said of other passages. Some shorter examples of good renderings are, 'Now they were more startled than ever' (Mark 10, 26—over the camel and the needle's eye), 'not have time even to eat a bite of bread' (Mark 3, 20), 'they cheat poor widows out of house and home' (Mark 12, 40), 'she (the maidservant) took a good look at him' (Peter) well represents the intensive force of the verb (Mark 14, 67). Matthew 25, 24, 'a tight-fisted man' is also a good rendering.

As might be expected in a thoroughly modern-speech version, there are a number of highly colloquial expressions, some of them not altogether happy. No one would object to: 'He went straight to the home of the synagogue-leader (Jairus) and found a great hubbub there' (Mark 5, 38). But Mark 6, 21, 'Herod put on a feast' is more suited to the stage than to a royal palace.

It is strange to find in the same version some quite stiff and formal expressions as 'Attention! I will send my messenger' (Mark 1, 2), 'He also overthrew the tables of the cashiers' (Mark 11, 15). Then there is the strange phrase 'the unchurched world'

in 1 Corinthians 5, 10 in place of the blunt 'fornicators of this world' of the older versions.

Any attempt on the part of a translator to 'fill-out' the meaning of a Scripture passage is always dangerous. Norlie does this in 1 Corinthians 11, 16: 'we have no such custom (of women going bareheaded) in any of the congregations.' Norlie's comment in brackets may well be correct, but it is still a comment not a translation. The opening of 1 Peter, 'To the Christian Jews who live in . . .' is again not a translation of the original text. On the other hand the last verse of John 1 is completely left out of this version, with no comment as to manuscript authority.

In view of the title of this work *The Simplified New Testament* it is surprising to find words in it that are far from simple, a term which generally means one of the most common two thousand words or so in English. Here are some examples—all from Mark: 'convulsions' (1, 26), 'deranged' (3, 21), 'ancestral customs' (7, 4), 'until eliminated' (7, 19), 'exquisite bottle' (14, 3), and then from 1 Corinthians 16, 2 'financial ability'. According to Thorndike's Dictionary, which gives word frequencies, most of these terms are found only three or four times in a million words of writing. They are certainly not common or simple. The publishers have now recognized this and the term 'simplified' has been dropped.

Norlie's version has but moderate success in rendering the precisions of tense, the article, etc., nor is it up to average in conveying a picture of the New Testament scene to the modern reader.

### *General Information*

- |                          |                              |
|--------------------------|------------------------------|
| 1. Published by:         | Zondervan Publishing House.  |
| 2. First published:      | 1961.                        |
| 3. Editions:             | —                            |
| 4. General Introduction: | Short. Style of translation. |
| 5. Order of Books:       | Normal.                      |

- |                                 |   |
|---------------------------------|---|
| 6. Introductions to Books:      | None.   |
| 7. Form of text and headings:   | Paragraphs. Internal verse numbering. Paragraph headings in italic type, page captions in capitals. |
| 8. Notes:                       | None. Some references in brackets in text.  |
| 9. Old Testament quotations:    | Same type as text, but in double inverted commas.   |
| 10. Direct speech:              | Shown by double inverted commas.  |
| 11. Emphatic words and phrases: | Some by a paraphrase.   |
| 12. Greek text:                 | Not stated.   |

## THE AMPLIFIED NEW TESTAMENT

This is an unusual type of version of the New Testament, both on account of its special treatment of the text, and for its claims to special accuracy. On the back of the dust jacket of the British edition this statement is made: 'It restores the true meaning to 10,000 obscure words, simplifies and expands more than 575 difficult passages.' As the total vocabulary of the Greek New Testament is in the region of 4,700 words, many of which are very common indeed and straightforward in meaning, it is difficult to understand the first part of this statement.

It is perfectly true, as another paragraph on the cover states, that the original Greek contains many words which combine several shades of meaning, and for which no single English equivalent can be found. This fact was recognized as far back as the Revised Version of 1881, which gives many alternative renderings in the margin.

The Amplified New Testament makes two kinds of additions to the text:

1. Words and comments indicating the fuller meaning of the original word or phrase. These are indicated by rounded brackets or dashes.

2. Clarifying words and comments, not actually expressed in the immediate Greek text. These are indicated by square brackets.

The policy of amplification naturally makes the text more lengthy. In the first eight verses of Mark the Greek has 126 words (always fewer than the English) the Revised Version 164, and the Amplified 217. The first sentence of Hebrews (verses 1-4) has 113 words in the N.E.B. and 193 in the Amplified—almost 70 per cent. more.

First to consider the additional meanings, here is Mark 1, 3: 'A voice of one crying in the wilderness—shouting in the desert—Prepare the way of the Lord, make His beaten-tracks straight (level and passable).' The alternative renderings between the brackets and dashes are quite reasonable, though perhaps somewhat obvious. The next verse, however (Mark 1, 4), goes much further in amplification:

'John the Baptist appeared in the wilderness (desert), preaching a baptism [obligating] repentance—[that is] a change of one's mind for the better and heartily to amend one's ways with abhorrence of his past sins—in order to obtain forgiveness of *and* release from sins.'

This is complicated to the point of being confusing, even apart from the ugly word 'obligating'. There are other examples as lengthy as this, which read more like a legal document rather than a translation of one of the most miraculously simple narratives ever produced. Some of the shorter expansions seem rather unnecessary, e.g. Mark 2, 19, 'Can the wedding guests fast (abstain from food or drink)?' Others are supposition rather than translation: 'a man was there who had one withered hand (as the result of accident or disease)' (Mark 3, 1).

In the second type of expansion the clarifying words or comments are often factual enough as in Mark 11, 13: 'for in the fig tree the fruit appears at the same time as the leaves', or

Mark 14, 15 'he will [himself] show you a large upper room furnished [that is with carpets and with dining couches properly spread]'. Other comments are pure surmise as in Mark 2, 1 and 3, 19, in both of which it is stated that the 'house' was probably Peter's. The comment on Hebrews 2, 16 introduces a note quite foreign to the original text: 'He (Christ) did not take hold of angels [the fallen angels].' On page 86 reference was made to the rather strained rendering of Mark 6, 40 by Helen Montgomery, but the Amplified version pushes the idea still further: 'So they threw themselves down in ranks in hundreds and fifties—with the regularity of arrangement of beds of herbs, looking like so many garden plots.'

The Amplified New Testament is of course a translation in its own right, and apart from expansions such as are cited above it is generally clear and in places admirable. In Mark 3, 34 it hits the point exactly: 'looking around on those who sat in a circle about him.' Also Mark 10, 22, 'At that saying the man's countenance fell.' Hebrews 1, 1 is also suggestive: 'In many separate revelations; each of which set forth a portion of the Truth.'

The desire to keep close to the original form of words sometimes results in a misleading translation, as in Mark 2, 6: 'Now some of the scribes were sitting there holding a dialogue with themselves.' It is true that the verb in the original is 'dialogizomai' and means to discuss generally, but our English 'dialogue', which is derived from it, generally denotes talk between two persons only. Mark 7, 2: 'His disciples ate with *common* hands' is a strictly literal translation, but almost meaningless without the explanatory phrase '[with hands defiled and unhallowed, because] they had not [given them a ceremonial] washing'.

There is a misprint in Matthew 7, 14 where 'straightened' appears for 'straitened', a not uncommon slip. In Mark 11, 3 the word 'presently' is used in its old sense of 'at once', as in the Authorized Version.

## *The Amplified New Testament*

The attempt to reproduce the finer senses of the Greek tenses has been commented upon already, and the Amplified Version strives after similar accuracy. Sometimes the result is thoroughly effective as 'The waves kept beating into the boat' (Mark 4, 37). This gives a sharp picture of the continued violence of the storm. In other places the effort to be precise give a laboured look to the English rendering: 'Rise up, take up your sleeping pad and start walking about—and keep on walking' (Mark 2, 9).

Many sources are drawn upon for expansions of meaning and the comments on the text—other translations, lexicons, grammars, early writers as R. C. Trench, modern ones as K. S. Wuest. A full list of such sources is given at the end of the work.

Though in many places this version can be decidedly helpful, there is a danger that a reader, not knowing the original, would be tempted to choose the alternative amplified form that best fits his own convictions and early training.

### *General Information*

- |                                 |  |
|---------------------------------|--|
| 1. Published by:                | Zondervan, Marshall, Morgan & Scott.                 |
| 2. First published:             | 1958.  |
| 3. Editions:                    | Entire Bible 1965.                                   |
| 4. General Introduction:        | Claims for amplification. Signs used.                |
| 5. Order of Books:              | Normal.  |
| 6. Introductions to Books:      | None.  |
| 7. Form of text and headings:   | Separate verses. No headings.                        |
| 8. Notes:                       | Almost all regarding sources of amplification.       |
| 9. Old Testament quotations:    | Not distinguished from the text.                     |
| 10. Direct speech:              | Not distinguished.                                   |
| 11. Emphatic words and phrases: | Some by paraphrase.                                  |
| 12. Greek text:                 | Westcott & Hort, and reference to many translations. |

THE NEW TESTAMENT—AN EXPANDED  
TRANSLATION

*Kenneth Wuest*

Here is another version with explanatory additions to the text of Scripture. In the *Amplified New Testament* the additional material is clearly indicated as such by means of brackets, dashes, etc., but in this version it is not distinguished from the text itself. If the *Amplified* and Wuest's works are compared carefully, many passages will be found which are 'filled-out' in the one and not in the other. Thus it is evident that the need for expansion of the text is very much a matter of the translator's individual judgment. The total degree of expansion, however, appears to be much the same in the two versions.

Kenneth Wuest is the author of a whole series of books of Word Studies on the Greek New Testament. In these books he places much stress on the exact force of various Greek tenses and verbal forms, and he naturally applies these findings to his translation of the New Testament as in Mark 2, 14: 'Start following with me, and continue to do as a habit of life.' This is an expansion of the simple 'Follow Me' with which the *Amplified* and most other versions are content. A more complicated expansion is found in Mark 1, 14-15:

'And after John was put in prison, Jesus came into Galilee making a public proclamation with that formality, gravity, and authority which must be heeded and obeyed of the good news of God, and saying, The time has been fulfilled with the present result that the present moment is epochal in its significance, and the kingdom of God has drawn near and is imminent.'

It is to be wondered if such studied 'precisions' were consciously understood by the original readers of the passage. The use of the word 'epochal' is certainly not happy.

There are good renderings in all versions, and here are some



examples from Wuest: 'they bristled with indignation' (Mark 14, 4), 'keep constantly blazing the gift of God which is in you' (2 Tim. 1, 6), 'Demas let me down' (2 Tim. 4, 10). In Mark 7, 2 'disciple' is rendered 'pupil'. This is nearer the truth than may appear. The word disciple has become so familiar that it is largely forgotten that its original sense means 'learner'. The Early English version has in fact 'learning knight'.

A rather more colloquial translation is found in Mark 12, 14: 'we know that you . . . do not kowtow to anyone.' Still nearer the slang-line as far as English is concerned is the word to the demon in Mark 1, 25 'Shut your mouth and come out of him'. The original here is 'be muzzled', but this is not idiomatic English. The trouble with 'shut your mouth' is that it is too idiomatic.

In several places there is a curious inversion of normal English sentence balance: 'The sabbath for the sake of man came into being' (Mark 2, 27); 'Uninhabited is the place' (Mark 6, 35); 'Not far are you from the kingdom' (Mark 12, 34). It may be that the translator's purpose is to indicate the emphasis implied in the original, but the rules for emphasis differ in Greek and English, and the above examples do not make for normal reading. There are some other constructions which are even more strange: 'As for you, out of God you are, little born-ones' (1 John 4, 4), 'Be going into a state of peace' (Mark 5, 34), 'he (Judas) went to seeking how he might betray Him' (Mark 14, 11).

It is surprising to find here the misleading title 'the Canaanite' (for the second Simon in Matthew 10, 4—see page 10) though in other directions Wuest gives a good idea of the Eastern setting of the New Testament. The work is excellently produced on good paper and particularly clear type, but its wider usefulness is somewhat limited by the excessive striving after supposed literal accuracy, which results in places in a stiff and unnatural style of English. Such a style would never be tolerated in good

secular translations, the more because it is intermingled with periodic flights into near-slang.

*General Information*

- |                                 |  |
|---------------------------------|--|
| 1. Published by:                | Eerdmans in U.S.A., Pickering & Inglis in Britain.           |
| 2. First published:             | From 1956 in parts.  |
| 3. Editions:                    | Complete edition 1961.                                       |
| 4. General Introduction:        | Mostly examples of expansion of text.                        |
| 5. Order of Books:              | Normal.  |
| 6. Introductions to Books:      | None.  |
| 7. Form of text and headings:   | Paragraphs with 'from-to' verse numbering only. No headings. |
| 8. Notes:                       | None.  |
| 9. Old Testament quotations:    | Same type as text.   |
| 10. Direct speech:              | Not marked.  |
| 11. Emphatic words and phrases: | Often by paraphrase.   |
| 12. Greek text:                 | Nestle's and other sources.                                  |

INSPIRED LETTERS OF THE NEW TESTAMENT  
IN CLEAREST ENGLISH

*Dr. F. Laubach*

The translator of this version of the Epistles is justly famed throughout the world for his literacy work. Dr. Laubach has written widely on the use of a simplified form of English, and has published what he calls a *Streamlined English Word-list*. His translation is naturally based on this special Word-list, and to quote from the Introduction: 'Almost every word used (excepting the names of people and places) is among the two thousand most frequently used words in the English language.'

This deliberate limitation of vocabulary necessarily restricts in some measure the translator's ability to distinguish between synonyms, though as much as possible is done in this direction. In most simplified versions of the New Testament not only are simple words used, but long sentences are broken down into shorter ones. Here this policy is carried further than in other simple-language versions, sometimes even to the point of making the reading sound jerky. Hebrews 1, 1-4 is a single sentence both in the original and in the Authorized version. This is how Laubach breaks it up:

God has spoken in many different ways. In old times He spoke to our fathers through the prophets. But in these last days He has spoken to us through His Son. He appointed His Son as the heir of everything God made. Indeed it was through His Son that God created the world.

In many passages Laubach's version lives up to its title *In Clearest English*, and it should be particularly helpful to those for whom English is a second language. Careful attention is given in general to the verb tenses as in: 'I keep thanking God for all of you' (Rom. 1, 8), 'Let us keep on running with all our might the race God gave us to run' (Heb. 12, 1); 'You must all continue to love one another like brothers' (Heb. 13, 1).

In spite of this care for precision, Laubach's is certainly not a literal version. In the Introduction it is stated that 'Sometimes a word had to be added, sometimes a short phrase, sometimes even a sentence to help us understand'. In some places a frank paraphrase is used: 'As soon as I learn how my case in court turns out' (Phil. 2, 23); 'God treats people as He does the soil. If the soil drinks in the rain . . .' (Heb. 6, 7); 'Now I will explain to you why I have compared Christ to Melchisedek' (Heb. 7, 1).

Though in simple language, this version is generally thoroughly idiomatic, and so very suitable for use by new literates.

## Guide to Modern Versions

### General Information

- |                                 |  |
|---------------------------------|--|
| 1. Published by:                | T. Nelson, New York.   |
| 2. First published:             | 1956.  |
| 3. Editions:                    | 3rd printing 1958.   |
| 4. General Introduction:        | How the first readers understood the Epistles.                           |
| 5. Order of Books:              | Normal.  |
| 6. Introductions to Books:      | None.  |
| 7. Form of text and headings:   | Paragraphs. Internal verse numbering. No headings.                       |
| 8. Notes:                       | None.  |
| 9. Old Testament quotations:    | Inset in verse form in same type as text, and in double inverted commas. |
| 10. Direct speech:              | Not marked.  |
| 11. Emphatic words and phrases: | Not generally marked.  |
| 12. Greek text:                 | Not stated.  |

## LIVING LETTERS

*Kenneth Taylor*

The sub-title to this work *The Paraphrased Epistles* is well justified, for in many places the text is more of an interpretation than a plain translation. That is not to say that it does not have a value. Indeed, in the preface Dr. Billy Graham commends it as a means of communicating the message of Christ to our generation. It is also worth noting that the work is in its 22nd printing since 1962, and that 1,350,000 copies have been produced in its country of origin, the United States.

Some idea of the degree of paraphrase used may be gathered from 1 Corinthians 7, 14, a passage which has produced a great diversity of English renderings. In *Living Letters* it reads:

'For perhaps the husband who isn't a Christian may become a Christian with the help of his Christian wife . . . Otherwise, if the family separates, the children might never come to know the Lord. But for a family to stay together may, in God's plan, result in the children's salvation.'

A comparison here with the Authorized Version, which follows the original fairly closely, is most instructive.

Hebrews 1, 1 is always an interesting verse to examine, and it is well put here: 'Long ago God spoke in many different ways to our fathers through the prophets (in visions, dreams, and even face to face) telling them little by little about His plans.' Further on in the same Epistle (ch. 10, 12) this version neatly dodges the ambiguity of the words *for ever* thus: 'But Christ gave Himself as one sacrifice to God for our sins, and then sat down in the place of highest honor at God's right hand.'

It has been noted several times in this book that any expansion of the text of Scripture has its dangers. The rendering of Hebrews 13, 10 here is an example of such a danger: 'We have an altar—the cross where Christ was sacrificed.' This piece of interpretation is pure supposition.

On the whole slang is avoided in *Living Letters*, but there is to British ears, a quaint Americanism in Romans 16, 23: 'Gaius says to say "hello" to you for him.' Simple language is generally used in this version, though perhaps not to the extent it is in Laubach's *Inspired Letters*, which goes rather to excess in shortening the sentences. As a result Taylor's version reads both naturally and well.

### *General Information*

- |                          |                                   |
|--------------------------|-----------------------------------|
| 1. Published by:         | Tyndale House, Wheaton, Illinois. |
| 2. First published:      | 1962.                             |
| 3. Editions:             | 22 printings by 1966.             |
| 4. General Introduction: | Brief by Dr. Billy Graham.        |
| 5. Order of Books:       | Normal.                           |

- |                                 |  |
|---------------------------------|--|
| 6. Introductions to Books:      | None.                                  |
| 7. Form of text and headings:   | Separate verses, No headings.          |
| 8. Notes:                       | Very few. All explanatory of the text. |
| 9. Old Testament quotations:    | Same type as text.                     |
| 10. Direct Speech:              | Not marked.                            |
| 11. Emphatic words and phrases: | By paraphrase.                         |
| 12. Greek text:                 | Not stated.                            |

**'THE TRUE SERVANT'. 'HE GAVE HIS ONLY SON'**

*Translations of Mark and John by Anne Cressman*

This version of the two Gospels was originally made with a particular end in view—to provide as simple a translation as possible for the use of those newly literate in English in Liberia. This undoubtedly explains some of the peculiar turns of expressions that are used.

As with other versions in simple language, short sentences are the rule. Here is an example from Mark 4, 3-5:

'A man went out to sow some seed. Some seed fell on the road. Birds came flying down and ate the seed. Some seed fell on places where there were many stones. Not much earth covered the stones. The seed started to grow right away because it was not far in the ground.'

The effect of such short sentences is rather jerky reading, but the need for this style in translating for new literates is obvious. There are many good, lively renderings: 'Come and see for yourself' (John 1, 46); 'Out came the dead man!' (John 11, 44); or more colloquially: 'Shut up, Be quiet' (Mark 10, 48—to Bartimeus). John 15, 15 borders rather on the slang: 'The

workman does not know what his boss is doing', though there may be a Liberian flavour there!

The author of this version in an article in *The Bible Translator* makes the engaging confession that she has no knowledge of Greek, and so follows the context of the King James (Authorized) and the Revised Standard Versions. In spite of such guidance there are a few strange departures from the sense of the original as in John 2, 24: 'But Jesus did not let the people understand him because He knew what all people are like.' The Revised Standard rightly has 'did not trust himself to'. Then in Mark 3, 6: 'They (the Pharisees) and the servants of King Herod planned together at once how they might kill Jesus.' It was the partisans of Herod, not his servants who were in question here.

In the article mentioned above Miss Cressman refers to the 'pidgin' type of English used in Liberia, e.g., 'plenty people packed up together one time' which she says would be an acceptable rendering of Mark 2, 2 in some areas. But because of users of the version elsewhere, the translator decided to keep 'to more normal English. In spite of this resolution there are phrases which do some violence to recognized idioms: 'The big priests and the Pharisees' (John 7, 32). The normal term 'chief' is actually used in other places, but 'big' seems a favourite term in the version, e.g., 'Jesus did many other big works' (John 20, 30). Other examples of curious usage is: 'He gave them strong orders (Mark 3, 12), 'Where is my stranger-room where I may eat the passover?' (Mark 14, 14).

Every translator of the New Testament into simple English is faced with the problem of how to render special Bible terms. Miss Cressman has 'meeting-house' for synagogue, 'God's Book' for Scripture, as John 2, 22, 'sour water' for vinegar (Mark 15, 36). Some of these alternative terms have special meanings in modern life which do not help to give a right picture of the New Testament scene. The lack of the special term sometimes tends to blur the sense of a passage as in John 15, 1:

I am the true tree', or 'The cloth that hung in the temple' (Mark 15, 38). In places the difficulty is overcome by an explanatory phrase as in John 19, 29: 'They took something called a "sponge".' It is strange that in this same version the very uncommon word 'piazza' is used for 'porch' in John 5, 2, though the Pool itself is inelegantly called a 'water-hole'.

The description in Mark 6, 40 of the feeding of the five thousand is well put: 'The people sat down in groups. Some groups were a hundred people and some were fifty.'

The type used in printing this version is particularly good and clear, and the work is well presented.

*General Information*

- |                                 |  |
|---------------------------------|--|
| 1. Published by:                | <i>John</i> —American Bible Society.<br><i>Mark</i> —Full Gospel Publishing House,<br>Toronto. |
| 2. First published:             | Mark 1959, John 1962.  |
| 3. Editions:                    | Mark 2nd edition 1960.   |
| 4. General Introduction:        | Very brief.  |
| 5. Order of Books:              | Separate Books   |
| 6. Introductions to Books:      | None.  |
| 7. Form of text and headings:   | Short paragraphs, sometimes single verses. Internal verse numbering. Brief headings.           |
| 8. Notes:                       | None.  |
| 9. Old Testament quotations:    | Inset in same type.  |
| 10. Direct speech:              | Marked by double inverted commas.  |
| 11. Emphatic words and phrases: | Not specially marked.  |
| 12. Greek text:                 | Not used.  |



## THE NEW WORLD TRANSLATION

This version of the New Testament is published by the Watchtower and Bible Tract Society, the parent body of the Jehovah's Witness sect. It is included in this book partly to demonstrate how carefully the seeds of error may be planted amid much that is simple truth. The great passage of John chapter 3 centred on verse 16, is translated in a way to which no exception can be taken, yet the very first verse of the same Gospel reads 'and the Word was a god'.

In a translation produced to serve a particular cult, bias is to be expected. At the front of this version is a long introduction which attempts to prove that the sacred name 'Jehovah' was wrongly expunged from the Greek version of the Old Testament, the Septuagint. Because Jehovah is the anglicized form of a Hebrew name of four letters 'JHVH', the high-sounding technical term 'tetragrammaton' (which simply means four letters) is repeatedly used. On the strength of the very dubious evidence presented, the New World translation introduces the name Jehovah in over two hundred passages in the New Testament in the place of the usual 'Lord'.

Some justification might be found for the use of the Hebrew name of God in passages directly linked with the Old Testament, the quotation in Luke 4, 18 for instance 'Jehovah's spirit is upon me', or even for the repeated expression 'Jehovah's Angel.' What is so serious is to find that the sacred name is regularly used in passages which refer to God in general terms, but it is *not* used in contexts referring specifically to the Lord Jesus personally. Acts 8, 39 is put: 'Jehovah's spirit quickly led Philip away', though there is no Old Testament allusion whatever. On the other hand the great passage in Philippians chapter two reads 'confess that Jesus Christ is *Lord*'. The words Jehovah in the one passage and Lord in the other are translations of identical Greek words. All this is in unhappy accord with the cult's denial of the

equality of the Son with the Father—a flat denial of the Trinity.

It would be foolish to say that there are no good and simple renderings in this version, but they are strangely intermingled with others which are either stiff or ultra colloquial. On the formal side are: 'the prayer of faith will make the indisposed one well' (James 5, 15), 'many coming and going, and it was not convenient even to eat a meal' (Mark 6, 31) are examples of a stiff and formal style. Then at the other extreme are such renderings as: 'John the baptizer turned up in the wilderness' (Mark 1, 4); 'with two eyes to be pitched into Gehenna' (Mark 9, 47); 'I will shove the intelligence of the intellectual aside' (1 Cor. 1, 19). The last is a curious mixture of the stiff and the slack.

It has earlier been noted that there are a number of Semitic idioms which colour the Greek of the original New Testament such as 'The Gospel of the Glory' for 'the glorious Gospel'. Failure to recognize the original as an idiom does little harm, for the older versions have made it so familiar. A similar idiom in Revelation 15, 2 is not so easily recognized. In that passage the victors are said to have 'harps of God'. This simply means 'great harps', and the same figure of speech is found in the literal reading of Psalm 36, 6: 'Thy righteousness is like the great mountains.' The marginal reading rightly puts 'the mountains of God' as being the literal sense.

A careful comparison of this New World version with the Concordant version described on page 81 will show many parallels of thought and doctrine. There is a similar show of scholarship to the general reader and appeal to ancient manuscripts which few but experts are able to form a judgment on. Error always likes to make itself look impressive.

## *Understanding the Past*

### *General Information*

- |                                    |  |
|------------------------------------|--|
| 1. Published by:                   | Watchtower Bible & Tract Society,<br>New York.               |
| 2. First published:                | 1950.  |
| 3. Editions:                       | Revised 1951.  |
| 4. General Introduction:           | Long. On use of name 'Jehovah'.                              |
| 5. Order of Books:                 | Normal.  |
| 6. Introductions to Books:         | None.  |
| 7. Form of text and<br>headings:   | Long paragraphs. Internal verse number-<br>ing. No headings. |
| 8. Notes:                          | Renderings and critical references.                          |
| 9. Old Testament<br>quotations:    | Same type as text, but in double inverted<br>commas.         |
| 10. Direct speech:                 | In double inverted commas.                                   |
| 11. Emphatic words and<br>phrases: | Some in capital letters. 'You' in capitals is<br>plural.     |
| 12. Greek text:                    | Westcott & Hort.   |

## UNDERSTANDING THE PAST

English-speaking people are often contemptuous of the Southern European siesta, until they experience for themselves the oppressive noon-time heat of Southern countries. Similarly the habit in Eastern Europe of people coming and going at will during church services sounds more than strange, until it is understood that such services may last three or four hours, and that the practice is generally recognized.

Only by knowing something of local conditions can the way of life of other peoples even of the present day be understood. What then of the past? If the modern town-dweller were taken back to English village life of a mere seventy or eighty years ago he would feel utterly lost. It was a world of oil lamps, no piped water, no entertainments, no public transport, but an all-powerful squire to whom all but other 'gentry' must bow and scrape.

Small wonder then that the world of the New Testament should prove vastly more puzzling. The modern reader of the Scriptures is here confronted with a world not eight or nine decades, but nearly twenty centuries older than his own. It was a world of physical extremes in scenery and climate, of social extremes of riches and poverty, and one of almost universal cruelty.

There are two outstanding things which would dismay and revolt the modern visitor to that older world. The vast Roman Empire, the ruling power throughout New Testament lands, depended for survival on a constant and immense supply of slave labour. Conquered people were snatched from their homes to provide the human power units of the Empire. In the religious sphere the shock would be equally great. In Jewry a fanatical occupation with the externals of a faith was too often linked with pitifully little within. In the highest intellectual circles of Rome and Greece men of outstanding fame and ability worshipped a host of repulsive idols, and were guided in the most important matters of state by 'auguries' such as the flight of birds, or the appearance of the entrails of slaughtered animals.

Such was the backdrop of the New Testament scene, but how can a true picture of it be conveyed to the present-day reader through English translations of the New Testament? As far as the older versions are concerned, certainly up to the Revised Version of 1881, it was conveyed poorly. These versions almost all give an artificial and idealized impression of that hard, cruel world in which the Saviour and His followers lived and moved.

Some of the more recent translators, following the example of Weymouth, have tried to imagine how the New Testament authors would have written in modern English. Others have supposed an English-speaking person to be reporting the events of the New Testament as if he were there at the time. Neither method has proved entirely satisfactory. Here are some of the matters which pose a problem for every translator:

## Slavery

First to consider the dominant institution of slavery in that world. In the New Testament world there were relatively few free labourers (as the 'hired servants' of Luke 15, 17) as compared with the vast numbers of slaves, most of whom had no human rights at all. It was not until the time of Hadrian that the power of the master over the life of a slave was taken away. Only the slightest hint is given in Acts 24, 25 that such a high official as Felix, Procurator of Judaea, had originally been a slave in the household of the Caesars. The unfortunate rendering 'Liber-tines' in so many versions of Acts 6, 9 conceals the fact that there was in Jerusalem a special synagogue for freed Jewish slaves.

When it comes to translation even the word 'slave' itself is not altogether satisfactory, for it is coloured by the much more recent history of Negro oppression, or of the wretches who toiled in the Mediterranean galleys, whereas in the New Testament it could refer to a highly literate and cultured man who had had the misfortune to be taken in war, or who had been sold because of some crime. In spite of this 'slave' is probably the best word to represent the original term, though only about half a dozen versions of the New Testament, four of them American, use the term consistently, including such contexts as Romans 1, 1, Titus 1, 1. Some other versions compromise with 'bondsmen' or 'bondservant' in the text or in the margin, but neither word gives a full picture of the reality. Most translators, however, many of which should know better, cling to the misleading 'servant'. See how Matthew 6, 24 gains sharpness when put 'no man can slave for two masters'. And note that the man whose ear was cut off in the Garden of Gethsemane was the *slave* of the High Priest (Matt. 26, 51).

It is against such a background that passages like Romans 1, 1 must be read: 'Paul, a slave of Jesus Christ.' Just as countless human beings around were then the absolute property of their masters, and utterly subject to their will, so Paul counted

himself in relation to the Lord. How feeble and misleading is 'servant' in that context. Note, too, 'The revelation of Jesus Christ, which God gave him to show to his slaves' (Rev. 1, 1).

### *Time and Money*

The coinage of a foreign country is always puzzling to the stranger, and this is certainly true of New Testament moneys. The original names of coins such as 'denarius', 'lepton', etc., mean nothing to the modern reader, though some versions persist in using these terms untranslated. Other versions give the modern current equivalent values, but the continued monetary inflation in the modern world soon makes all chosen values meaningless. Witness here the denarius, which is rendered as a penny in the Authorized version and five shillings in Phillips's version. The student can gather some idea of things from a table of relative values, but the general reader seldom goes beyond the text itself, and so fails to understand, for instance, that the Talent of Matthew 25, 15 is about a hundred times as much as the Pound of Luke 19, 13.

The hours of the day are naturally linked with coinage in connection with the payment of wages. The general wage of a free labourer for a day's work was a denarius, but it comes as a shock to the modern reader to realize that it was the pay for a working day of twelve hours—6 a.m. until 6 p.m. This is clear from Matthew 20, 6, the Parable of the Labourers in the Vineyard, where the eleventh hour was five o'clock in the afternoon. With such a diversity of conditions it is almost impossible to give a realistic modern equivalent for the day-wage denarius.

### *Military Matters*

The Roman forces in Palestine in New Testament times were as much an Army of Occupation as were the Nazi troops in much of Europe during World War II, and were equally detested. The main unit of the Roman army was the Legion, about

6,000 infantry plus other arms. The Legion was divided into ten Cohorts, a term misleadingly translated 'band' in the older versions. From this the modern reader gets no idea that the Roman authorities were so fearful of disturbances at the trial of the Lord Jesus, that no less than a whole cohort of more than 600 men were used as a guard on the way to Calvary. The cohort in turn was divided into ten 'Centuries', each commanded by a centurion—the military rank most often mentioned in the New Testament. Though not a 'commissioned' officer as the term is understood today, the centurion was roughly equal to the modern captain in authority. Such Scriptures as Acts 10, 1 (Cornelius) and Luke 7 (the centurion who built a synagogue) give some idea of the possible status of a man holding this rank.

### *Social and Political background*

During World War II resistance groups sprang up all over Europe. This was no new thing, for such groups were found in Palestine in Roman times. The disciple Simon, not Peter but the 'Zealot' of Luke 6, 15, seems to have been a member of such a group. The title given to the same man in the Matthew list of disciples, the 'Canaanite' is completely misleading. Only Phillips among the translators gets near the truth in calling this disciple 'Simon the Patriot'. The Theudas and Judas to whom Gamaliel refers in Acts 5, 36–37, were also resistance leaders.

### *Language*

Every language has its own peculiar turns of expression or idioms. These are always difficult to translate into another language, but there is a double problem in the translation of the New Testament, for superimposed on the original Greek there is an older Semitic form of thought and expression. In the older English translations these Eastern idioms are often merely transliterated, resulting in expressions which are sometimes meaningless in English. What, for instance, is a 'son of

disobedience'? (Eph. 2, 2—not 'child' as the A.V.). Then the normal English for 'with desire have I desired' (Luke 22, 15) is 'I have greatly desired'. Similarly 'the angels of his power' means 'his powerful angels'. It is strange that the Authorized Version has the correct English idiom with 'His mighty angels', but the Revised reverts to the Semitic idiom with 'angels of his power'. One expression in the New Testament has become so set by use in English that all sense of its simple meaning has been lost: 'I am the way, the truth and the life' (John 14, 6). The whole context of the passage is concerning the *way*, but only Moffatt among the translators seems to have discerned that here is an Eastern figure of speech by rendering it, 'I am the real and living way'.

The above points, so briefly outlined here, give but a faint idea of the world of the New Testament, so utterly different from the modern one. Every aspect of life was different: that of agriculture with its primitive surface ploughing; that of eating and drinking, for which people reclined on a couch instead of sitting at a table. The soil was different, the climate was different, for there was no rain at all for five months of the year. And so one might go on.

The quotation on page 62 from the Introduction of Schonfield's *Authentic New Testament* well sums up the situation.

## THE TEXT OF THE NEW TESTAMENT

A careful reading of some of the modern versions of the New Testament will reveal the fact that in some places words, phrases, or even whole verses which appear in the Authorized Version are missing. The idea that there may be parts of the New Testament text which are not authentic sounds very serious at first



thought, so some explanation of what really happened is necessary.

It was noted on page 22 that during the Middle Ages the Greek text of the New Testament was almost entirely lost sight of in Western Europe, and Latin became the channel for the transmission of the Scriptures. As the centuries passed the text became more and more corrupt as a result of hand copying from one manuscript to another.

Farther East in the Byzantine Empire some knowledge and study of Greek continued, but under the increasing threat to Constantinople (the modern Istambul) by the Turks in the 15th century, a stream of scholars fled to the West. They carried with them a great number of precious manuscripts, many the works of the early Greek classical writers.

This migration of learned men gave rise to what is known as the Renaissance or Revival of Learning in Western Europe. This in its turn was one of the factors which led to the revolt against the Papacy, the Reformation of the 16th century. A parallel outcome was a quickened interest in the study of the original text of the New Testament. In 1516 was published the first printed copy of the Greek text.

The preparation of this text was the work of the famous Dutch scholar, Erasmus. The task, however, was undertaken at short notice, and executed in haste. Erasmus used but half a dozen manuscripts, only one of which was moderately old and reliable. None of his manuscripts contained the whole of the New Testament, and some verses which were not in any of them were actually retranslated by Erasmus into Greek from the Latin. This published text was later revised with the help of a few further manuscripts, but the result affected the work but little.

This matter is of vital importance in assessing the reliability of the older versions of the New Testament in English, for a further edition of the work of Erasmus, with but little change, became established as the Received Text (*Textus Receptus*) of the Greek

New Testament, from which so many translations were made. Prof. A. Souter, the eminent authority on the transmission of the text of Scripture, describes how this Received Text, which was to enslave students of the Greek Testament for two hundred years or more, was based on something like a hundredth part of the Greek evidence now available. This highly unsatisfactory text was the base of English versions from Tyndale to the Authorized. Not until the Revised Version of 1881 was a break made with the human tradition for reverence of this text.

During the 19th century manuscripts far older and more reliable than those available to Erasmus came to light, at first in ones and twos, but as the search extended throughout the Middle East, the trickle became a flood which has not ceased to the present day. As a result of these discoveries the science of Textual Criticism was born. This should not be confused with the so-called Higher Criticism, which would pronounce on the authenticity of the Scriptures themselves.

The work of Textual Critics may be illustrated in this way: if one hundred scribes separately copied a particular document by hand, it is almost certain that most or even all of them would make copying mistakes, some few, some many. But the essential point is that they would not all make the *same* mistakes. And if the hundred copies were given to a manuscript expert, to a textual critic in fact, who had never seen the original at all, he could by patient comparison of copy with copy produce an almost perfect script of the original document.

This is exactly what has been done with the manuscripts of the New Testament, except that not merely a hundred copies but thousands of manuscripts of various parts of the Greek New Testament have been compared and checked. The result of this immense labour has been to show that the Received Text, on which the Authorized Version is based, is incorrect in over five thousand places. The great majority of these variations are quite minor in importance, and concern only the spelling of words,

or the presence or absence of a term which does not affect the general sense of a passage. In a few places, however, the variations are important, and are mostly due to spurious additions to the original text. The additional matter had probably been written in the margin of a particular manuscript as a query or explanatory note, then a later scribe in making a copy mistook the note for an accidental omission put in the margin, and so included it in the text proper of *his* copy.

On pages 124-5 is a list of 25 of the more important passages concerning which there is a query as to the authority of the Greek text on which they are based. Below is a more detailed comment on a few of the longer passages in the Authorized Version which are omitted in recent versions as a result of textual research.

1. In Matthew 6 and Luke 11 is the passage commonly known as The Lord's Prayer. Quite apart from any textual query, the account in Luke is shorter but in the revised Greek text the closing sentence in Matthew is missing. The English words are: 'For thine is the kingdom, and the power, and the glory, for ever, Amen.' There is scarcely any trace at all of these words in early times, and the evidence against them is overwhelming. It seems clear that a piece of high-sounding liturgy has here been inserted into the text of Scripture. It has attained a false sanctity by countless congregational repetitions over the centuries. See No. 2 on the tabular list.

2. The longest passage of all which is in question is Mark chapter 16, verse 9 to the end. This passage in the original differs both in style of writing and in its vocabulary from the rest of the Gospel. On the other hand it is difficult to believe that the Gospel originally ended at verse 8 with the words 'for they were afraid.' A likely explanation of what happened is found in the physical form of the material used for writing in New Testament times—long strips of papyrus, a paper-like substance made from plant pith. When not in use each long strip was rolled up in the form of a cylinder, the beginning of the

wording at the centre, and the end at the outside of the roll, which would naturally be the most subject to damage.

Specimens of such rolls may be seen in the British Museum, some of them with the ends tattered with wear. It may well be that an early copy of Mark's Gospel was so badly damaged in this way that the end dropped off and was lost. The fact that there are two quite distinct endings in existence today suggest that this is what did in fact happen, and early copyists attempted in all good faith to replace the original ending from other sources. Most of the modern versions show the customary ending as in the Authorized Version, but with a note on the above lines. Several versions call the passage 'An Ancient Appendix'.

3. In the account of the healing of the crippled man at the Pool of Bethesda recorded in John 5, 1-8, it is evident that the man himself (and presumably local people too) believed the legend that the first in the waters when they were 'troubled' was made whole, see verse 7. This troubling may have been due to wind, or a welling up of the water from an underground spring, but the additional words of verse 4 in the Authorized version would give inspired authority to the legend, which is a very different matter. So most modern versions omit verse 4 altogether as well as the end of verse 3.

4. A more difficult passage to understand is John 7, 53 to 8, 11, the account of the woman taken in adultery. Some of the best ancient manuscripts omit it; many more recent ones include it. The modern English versions are almost equally divided about it. Perhaps the Note by J. B. Phillips sums up the question best:

'This passage has no place in the oldest manuscripts of John, and is considered by most scholars to be an interpolation from some other source. Almost all scholars would agree that, although the story is out of place here, it is part of a genuine apostolic tradition.'

5. The account of the conversion of the Ethiopian Eunuch

recorded in Acts 8 raises a different question. Some ancient scribe evidently thought that the eunuch should not have been baptized until he had confessed Christ, and he made a note to that effect in the margin of his particular manuscript. The idea behind the note may have been true enough, but it had not pleased the Holy Spirit through Luke to record it in the inspired Scriptures. A later scribe, however, copying the particular manuscript, took the note for part of the text, as suggested on a previous page, and other scribes copied him in turn. The added words are found in verse 37.

6. In John's First Epistle chapter 5 parts of verses 7 and 8 have no sound manuscript authority, the words 'in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth.' The account of how these words came to be included in the Received Text must be disturbing to those who seek to defend every word of the Authorized Version. Erasmus was criticized for omitting the words from his first edition of the text of the Greek New Testament. He rightly replied that they were not in any manuscript he knew of, but he unwisely said that he would insert them in his revised edition if he could be shown one manuscript which included them. *One* manuscript was produced, but there is every suspicion that it was a forgery. Erasmus stood by his word, put the passage in his revised edition, and so it eventually got into the Authorized Version.

There are passages in the New Testament in addition to the twenty-five listed on pages 124-5 about which doubts as to their authenticity have been raised, but that list includes the most important ones. None of these variations affects any Scripture doctrine, and taken all together they form but a very small proportion indeed of the text of the whole New Testament. This is indeed re-assuring in connection with documents which originated almost two thousand years ago.

## Guide to Modern Versions

### List of Critical Passages

In each of the passages listed below the words in question appear in the Authorized Version, generally because they are in the Greek Received Text, which is described on page 111. The words are omitted in a varying number of versions. A number of such versions qualify their inclusion or omission of a passage by means of a footnote, and the policy of the English Revised Version is given against each passage.

<i>Reference</i>	<i>Words in Authorized Version</i>	<i>Revised</i>	<i>Other Versions</i>
1. Matthew 5, 44	Bless them that curse you, do good to them that hate you.	Omits with no note.	Nearly all omit.
2. Matthew 6, 13	For thine is the kingdom, and the power, and the glory, for ever, Amen.	Omits but with note.	The majority omit.
3. Matthew 16, 2-3	When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky, but ye can not discern the signs of the times.	Included but with note.	Rather more than half include.
4. Matthew 17, 21	Howbeit this kind goeth not out, but by prayer and fasting.	Omits with a note.	More than half omit.
5. Matthew 18, 11	For the Son of Man is come to save that which is lost.	Omits with a note.	Most omit.
6. Matthew 20, 22	and to be baptized with the baptism that I am baptized with.	Omits with no note.	Nearly all omit.
7. Mark 11, 26	But if ye do not forgive, neither will your Father which is in heaven, forgive your trespasses.	Omits with a note.	Most omit.
8. Mark 15, 28	And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.	Omits with a note.	Nearly all omit.
9. Mark	Chapter 16, from verse 9 to the end.	Included but a note.	Most include with a note.
10. Luke 1, 28	Blessed art thou among women.	Omits with a note.	Nearly all omit.
11. Luke 8, 43	had spent all her living upon physicians.	Included but with note.	Most omit.
12. Luke 9, 55-56	and said, Ye know not what manner spirit ye are of, For the Son of man is not come to destroy man's lives, but to save them.	Omits with note.	Most omit.

## *List of Critical Passages*

<i>Reference</i>	<i>Words in Authorized Version</i>	<i>Revised</i>	<i>Other Versions</i>
13. Luke 11, 2	Thy will be done as in heaven, so in earth.	Omits but with note.	Nearly all omit.
14. Luke 23, 17	For of necessity he must release one unto them at the Feast.	Omits but with note.	Most omit.
15. Luke 24, 51-52	and carried up into heaven. And they worshipped him.	Included but with note.	Rather more than half include.
16. John 3, 13	which is in heaven.	Included but with note.	Rather more than half omit.
17. John 5, 3-4	waiting for the moving of the water. For an Angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.	Omits but a note.	Most omit but with a note.
18. John	7/53-8/11. The woman taken in adultery. (See page 122.)	In brackets in text, but with a note.	Most include with a note.
19. John 8, 59	going through the midst of them, and so passed by.	Omits but with a note.	Nearly all omit.
20. Acts 8, 37	And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God.	Omits but a note.	Nearly all omit.
21. Romans 16, 24	The grace of our Lord Jesus Christ be with you all. (See verse 20.)	Omits but with note.	Most omit.
22. Colos- sians 1, 14	through his blood. (See verse 20.)	Omits without note.	Nearly all omit.
23. Hebrews 2, 7	and didst set him over the works of thy hands.	Includes but with a note.	About half include.
24. 1 John 5, 7-8	in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth. (See page 123.)	Omits without any note.	Nearly all omit without any note.
25. Revela- tion 1, 11	I am Alpha and Omega.	Omits without any note.	Nearly all omit without any note.

## SPECIAL EDITIONS OF THE ENGLISH NEW TESTAMENT

In addition to the many translations of the Greek New Testament into English dealt with in this book, there are a number of editions which possess special features. Reference was made on page 34, for instance, to an Interlinear Edition of the Authorized and Revised Versions of the New Testament.

Most special editions, however, present the text of the Authorized Version, but with added information in the way of references, signs and notes. Some of these Editions will now be described.

### THE ENGLISH-GREEK NEW TESTAMENT

*Newberry*

This is the New Testament portion of *The Englishman's Bible*, and the word 'Greek' in the title need not alarm the student, as no knowledge of that language is necessary to benefit by this work.

The text is that of the *Authorized Version*, but it is supplemented in the following ways:

1. Marginal Notes give a more accurate rendering of very many words and phrases. These Notes can be of direct help even to the beginner in Bible study.
2. Symbols incorporated in the text indicate important grammatical precisions in the original. This feature is of the greatest value to any student who will spend a short time learning the meaning of the signs. Among other things indicated is the presence or absence of the definite article 'the' in the Greek, a point upon which the Authorized is



unfortunately very inconsistent, but one which affects the meaning of many passages. Few versions provide full information on this matter. Other symbols indicate in many passages the precise tense of the Greek verb.

3. By the use of 'Black Letter' (Old English) type, the occurrence of emphatic pronouns is regularly shown (see note on Darby's version, page 40).

The student who by a little practice will make use of all the facilities provided in a Newberry Bible can get nearer the thought and language of the original than by almost any other means, short of learning New Testament Greek. So this Edition is highly recommended to students for use both in private study, and for public reading. The complete Bible is published by Hodder & Stoughton and Kregel Publications.

## THE SCOFIELD REFERENCE BIBLE

This is another edition of the whole Bible in the Authorized Version, supplemented with both Notes and References, but it differs from Newberry's in several important particulars.

Many of the Notes suggest the interpretation of a passage rather than simply a corrected translation—Newberry has few such. Then Scofield has far fewer indications of the Greek article, or of the emphatic pronouns.

On the whole the Notes of Scofield are sound, but their very fullness is in some ways a disadvantage to the student who uses this Edition regularly. Every time reference is made to a given Scripture the reader sees the same Note against it. He, therefore, tends to absorb Dr. Scofield's interpretation of the passage instead of seeking the meaning for himself. For this reason this edition is best used for specific reference rather than for general study. Published by the Oxford University Press.

## THE ENGLISHMAN'S GREEK NEW TESTAMENT

BAGSTER

This edition of the New Testament, which is published in a handy pocket size, provides the following facilities:

1. The Authorized Version text is printed in a narrow column at the edge of each page—unfortunately in rather small type.
2. Across the rest of each page is printed the Greek text, similar to that upon which the Authorized Version was based.
3. A very literal English translation of the Greek text, printed word for word under it.

In many passages this interlinear translation carries with it the advantages of the 'Newberry' marginal notes and symbols, but in others the 'literal' renderings are too close to those of the Authorized to be of the fullest value to the student.

There is a paragraph in the Introduction to the above work that might well be quoted in connection with the whole matter of using various versions of the New Testament.

'It may be true that a little knowledge is a dangerous thing; yet let our object be not to stamp out the little, but to give the means to use it to profit, and, it may be, to increase it. A Christian needs the grace and help of God to read his English Testament profitably: the same grace and help will prevent his using in any other way the present work.'

THE INTERLINEAR GREEK-ENGLISH  
NEW TESTAMENT  
BAGSTER

This work is somewhat on the lines of the previous one, but there are important differences. It is the *revised* Greek text which is here presented, that of Nestle published by the British & Foreign Bible Society. This text is the result of many years careful textual criticism.

There is a completely new English Interlinear in the form of a very literal rendering of the Greek text, and at the side of each page is the text of the Authorized Version in good readable type. The Foreword is by J. B. Phillips, the translator of the very well-known modern-speech version of the New Testament.

This work can be most useful to Bible students of all stages of advancement. To those who know little Greek beyond perhaps the alphabet, it can in measure serve the purpose of an analytical Concordance by indicating what word in the original corresponds with a particular one in the English version.

To somewhat more advanced students it can be a valuable aid in understanding the general sense of the Greek text. It should, however, be emphasized that all 'helps' of this kind should be used for the student's own information, not to enable him to dogmatize with, 'The Greek says this . . .'

GUIDE TO CONCORDANCES OF THE BIBLE

The idea of compiling lists of words for the purpose of easy reference is very old. Clay tablets, which were written before the time of Abraham, have been found bearing word lists in two very ancient tongues. Works of this kind, which we now call dictionaries, have indeed been known throughout history.

But the alphabetical arrangement of all the words contained in a particular work, with the citation of every passage in which each word is to be found (now known as a concordance) is of much more recent origin. The first known example is a concordance of the Latin Vulgate Bible, and was compiled about A.D. 1200.

## CRUDEN'S CONCORDANCE

A concordance of the English New Testament first appeared in 1535, and of the whole Bible in 1550, but the first one to secure general acceptance, and which indeed continues to be published to the present time, was the work of Alexander Cruden. It was first published in 1737. This work covers the whole Bible and the Apocrypha. Every word in the Authorized Version is given in straight alphabetical order, and each followed by a reference to every passage in which it occurs, with a quotation of the context sufficient to enable the passage to be recognized. As a means of finding a passage of which any distinctive word is known in the common version, Cruden's work still has a value to the student. There are abridged pocket editions as well as the complete work. It is well worth while securing the latter as the use of an abridged concordance leads to constant disappointment and loss of time.

## THE PROBLEM OF TRANSLATION

All concordances based solely upon the English Authorized Version have severe limits of usefulness, for they are compiled just as if English were the original language of the Bible. A concordance to Shakespeare is not comparable in plan and

purpose to Cruden's work, for the former gives verbal connection with the author's original language, but the latter does not.

To overcome this difficulty concordances of the 'analytical' type have been compiled. These works take the student behind the English translation to the words used in the original text. This type of concordance is next described.

## YOUNG'S ANALYTICAL CONCORDANCE

(First published 1879)

Of this type of concordance Young's is perhaps the best known and most widely used among Bible students. Every English word occurring in the Authorized Version is listed alphabetically, and under each word is printed all its occurrences, with citation of immediate context. But the list of passages in which each English word is found is 'analyzed' into separate sub-headings according to the Greek or Hebrew word used in the original.

Here is a simple example: the word 'love'. Young gives three subdivisions of the occurrences of this word in the Authorized New Testament. In every passage in the first subdivision 'love' represents 'agapao' (to love with devotion). There are about 135 such occurrences. Then follows an isolated instance where the English word 'love' represents the Greek word 'thelo', which strictly does not mean 'love' at all, but rather 'wish' or 'want'. Mark 12, 38 is the reference, and the Revised better translates 'desire'. Finally, there are some twenty instances in which 'love' represents 'phileo' (to love as a friend). A glance at the whole section under the English word 'love' thus enables the student to see at once which of three Greek words is in question. The subdivisions are arranged in alphabetical order of the Greek words

concerned, but again it should be emphasized that no knowledge of the original tongue is necessary to use this work profitably.

At the end of the volume there is an Index of Hebrew and Greek words, both in Roman and original characters but in English alphabetical order. Under each such word is a list of the various English words used in the Authorized version to translate it, also the number of times each English word is so used. Thus under 'thelo' it will at once be seen that the usual translation is 'will' (98 times) and that only once is it rendered 'love'.

By means of these two sections of Young's the varying interplay of English words in the Authorized, and the Greek words they variously represent can be accurately traced out.

For the student totally unacquainted with Greek, but who wishes to get some idea of the original behind an English rendering, Young's Analytical Concordance probably provides the best means that is available. It is published in one volume, and its standard of accuracy and completeness is excellent.

## STRONG'S EXHAUSTIVE CONCORDANCE

This concordance is also of the analytical type, but arranged in quite a different way from Young's. The main section of the work is at first sight a simple Concordance of the Authorized, on the lines of Cruden's, with the citations of every word arranged in the normal order. Appended to each citation, however, is a key reference number, and in the second part of the work there is a dictionary of Hebrew and Greek words, numbered serially from '1' upwards. The reference numbers in the first part of the work correspond to these serial numbers in the second part, so enabling the student to trace out the original word in any desired passage.

This is how it works: Under the English word 'desire' the following appear among other references:

Mk.	9, 35	If any man d. to be first	2309
	10, 35	whatsoever we shall d.	154
	11, 24	what things soever ye d.	154
	15, 8	the multitude began to d.	154
Lu.	17, 22	ye shall d. to see	1937

Reference to the serially numbered Greek words in the second part shows that the word numbered 2309 is 'thelo' (to wish); 154 'aiteo' (to ask), and 1937 is 'epithumeo' (to desire greatly). The reference to Heb. 11, 16 (and 1 Tim. 3, 1) shows that it is an unusual word 'oregoma' in the original, meaning to 'stretch out the arms for'.

At the end of the volume there is a comparative Concordance showing every passage in which a word is rendered differently in the Authorized and Revised Versions.

## THE ENGLISHMAN'S GREEK CONCORDANCE OF THE NEW TESTAMENT

The planning of this Concordance was the work of G. V. Wigram. Its execution cost long years of devoted labour. Its reliability and completeness are nearly perfect, and it is one of the most accurate works that have come from the hands of man.

The general plan of the work is almost exactly opposite to that upon which the main sections of Young's and Strong's are based. In the New Testament section every Greek word is arranged in order according to the Greek alphabet, but words are also printed in Roman type—a great help to those who are not familiar with the Greek characters.

After each Greek word is given a list, in normal Bible order,

of all its occurrences in the Greek New Testament, irrespective of the English word by which it is rendered in the Authorized. The context of each passage is given in the English of the Authorized Version.

Under 'thelo' it will at once be seen that in the forty-two occurrences in Matthew one form or other of the verb 'to will' is the English rendering, but Mark 12, 38 the rendering is 'love'.

At the end of the volume there is a double Index:

1. A list in which every word in the English Authorized Version is alphabetically arranged. Each word in English is followed by the Greek word (or words if more than one) that it represents. This section is in skeleton the plan upon which the main section of Young's is based.
2. A list of the words in the Greek New Testament, each followed by the English word (or words if more than one) which represents it in the Authorized Version. This Index saves much time in searching long columns of citations of one of the more common words in the main section of the work to discover how it is variously translated. This section of Wigram's corresponds to the second part of Young's, though Young's has the advantage of showing how many times a particular English word is used to represent a Greek one.

Probably Wigram's Concordance will be most useful to the slightly more advanced student since it gives all the occurrences of any Greek word at one opening of the Concordance. For anyone who is doing a considerable amount of Bible study, and wishes to verify the original word in many passages, a combination of Young's and Wigram's will give the maximum help for the least labour.



A CRITICAL LEXICON AND CONCORDANCE OF THE  
ENGLISH AND GREEK NEW TESTAMENT

(*E. W. Bullinger*, 1895)

The plan of this work is something on the lines of Strong's but with two parts combined into one. The English words of the Authorized Version are listed alphabetically, each followed by the Greek word or words it may represent. A careful, and often full definition is given of each Greek word as it occurs. The value of this feature is that in quite a number of cases none of the renderings in the Authorized Version of a given Greek word accurately represents its true meaning.

When there is more than one Greek word representing the English word, they are numbered serially. The appropriate one of these numbers is prefixed to each reference (given at the foot of the list of Greek words) of the English word concerned. The only drawback to this part of Bullinger's work is that a reference only is given, and no citation of the context.

Here is an example of how the Concordance is used:

Under the word 'desire', the Greek word No. 1 is 'aiteo', and among the references at the foot will be found: '1 Matt. 20, 20', indicating that here the English word 'desire' represents the Greek word 'aiteo'. Greek word No. 3 is 'thelo', and the reference '3 Mark 9, 35' confirms what we found in Strong's that here 'desire' is a translation of 'thelo'.

At the end of the work is an index of the Greek words of the New Testament, in Greek characters only, and arranged in Greek alphabetical order, each followed by the one or more English words by which it is rendered in the Authorized, also the number of times each English word is so used. This index, apart from the order in which the Greek words are found, will be recognized as being on the identical plan of the second part of Young's work on the New Testament.

THE EXPOSITORY DICTIONARY OF  
NEW TESTAMENT WORDS

*W. E. Vine*

(First published 1940)

This work, originally published in four moderately sized and easily portable volumes, stands rather between a concordance and a dictionary. It does not itself claim to be a complete concordance of the New Testament. Each common word, or group of allied words, in the English New Testament is given alphabetically. Where the English word represents both a noun and a verb in the original, occurrences are listed separately. Under each English word is given the one or more Greek words which it represents in the Authorized Version. A varying number of references is given under each heading.

The plan of the *Expository Dictionary* is, therefore, somewhat along the lines of the first part of Young's. Under the heading 'Will, would' (divided under the headings of Noun, Adjective and Verb) is first given 'thelema', the most common Greek word so translated, followed by a number of references. Four other Greek words follow which in one or more places are also translated 'will, would'.

In quite a number of places there is valuable extended comment upon the specialized use of certain words. At the end of Volume 4 is an index of Greek words followed by a list of the one or more English words by which they are rendered in the Authorized Version.

These Greek words are printed solely in Roman type, and are arranged in English alphabetical order. This is rather confusing to the student who knows any Greek at all, but it should be pointed out, however, that the work is not primarily for such. The reader will note that this Index is compiled on the plan of the one at the end of Young's.

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2 Timothy	1, 3	46		11, 10	12
	1, 6	103		11, 16	133
	2, 21	39		12, 1	86 105
	3, 1	88		12, 11	63
	3, 13	39		13, 1	105
	3, 15	11		13, 10	107
	3, 15-16	1	James	2, 16	55
	4, 1	86		2, 19	70
	4, 7	39		5, 15	112
	4, 10	103		5, 16	74
Titus	1, 1	115	1 Peter	1, 1	97
	2, 11-14	47		3, 9	91
Philemon	22	60		3, 19	84
Hebrews	1, 1	100 107		3, 21	82
	1, 2	63 83		4, 12	37
	1, 3	12 67 86		5, 3	55
	1, 1-4	99 105	2 Peter	3, 15-16	1
	1, 8	74	1 John	4, 4	103
	1, 13	88		5, 7-8	123 125
	1, 14	67	Revelation	1, 1	116
	2, 7	125		1, 11	125
	2, 16	94 100		1, 12	10 30 32 78
	6, 2	94		1, 15	76
	6, 7	105		15, 2	112
	6, 19	94		17, 4	67
	7, 1	105		19, 12	10